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THE REVIEW AND EXPOSITOR

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PLANTING THE CHRISTIAN RELIGION IN NEW LANDS.

(*Course of Thought of the Julius Brown Gay Foundation Lectures, October* 25-27, 1927)

By Edwin M. Poteat.

"Jesus came and stood in the midst and said Peace be unto you, and when he had said this he showed them his hands and his side. Then were the disciples glad when they saw the Lord. Again he said unto them, Peace be unto you; as the Father sent me I also send you."—John 20:20, 21.

"If the missionaries came to India as Christ came to the earth they would be irresistible"—Gandhi.

"When I sent you forth without purse or wallet or sandals, did you lack anything? They answered 'Nothing' "—Luke 22:35.

Nobis alii straverunt, posteritati nos, ut omnibus Christus viam ad astra. (Inscription on bridge built for Crusaders by the Little Brothers of the Bridge—laymen.)

The topic will be taken up in the following order:

1. The Christian Religion,
2. New Lands,
3. The Planters planting the Christian religion.

I. The Christian Religion.

And first it is necessary to identify and isolate the Christian religion; for we must try to get a *de novo*

approach, as though we were observing the phenomenon for the first time. This obliges us to distinguish the Christian religion (a) from Civilization; (b) from Christendom and Christian governments, and (c) from conventionalized "Christianity". We have been so long accustomed to the phrase "Christian civilization" that it is difficult to break the habit; of course, there is no such thing. Civilization is concerned with quantity of life and culminates in outward splendor. Witness Athens in the time of Pericles, or Rome in the time of Caesar. The Christian religion is concerned with quality of life and culminates in holy character, of which there are numerous examples wholly independent of outward circumstances.

By "Christendom" we usually mean the lands nominally and professedly Christian, and we speak of Christian governments, referring to the governments of such lands. Whereas we know how far short these lands fall of being Christian. Perhaps it is all the more difficult for them to be Christian because they suppose they are Christian already. One thinks of certain high church Anglicans of whom it has been said that they would be equally scandalized if anyone *doubted,* or *proposed to practice* the Christian religion. It is especially important for the non-Christian mind to separate between the governments from which the Christian missionary comes and the religion which he is trying to plant.

Even the word "Christianity" is in danger of becoming conventionalized, and used for conventional loyalties to conventional methods of propagandism, loyalties and methods stereotyped in institutions in which the original inspirations so easily become fossilized: and, I remind you, a fossil is dead.

There are three points of view from which the Christian religion, thus isolated, may be observed: the point of view of the believer, of the historian, of the philosopher. For such a study as I am proposing we are under especial disadvantage for we have thought of the Christian re-

ligion in terms of experience, of our own personal experience and, for us, that is final. Of course we are prejudiced, very much as a son is prejudiced in favor of his mother because he knows she loves him and he knows he loves her. The Historian with his mind "washed clean of opinion" (Francis Bacon) for or against, studying a movement in history, asks, "What are the facts?" He undertakes a purely objective search for facts and has no personal stake in the facts. The Philosopher, studying a body of ideas, conceptions, et cetera, asks, "What is truth?" His task is one of appraisal, an estimate of values, a judgment of worth; and it is his task to compare the given set of ideas, in this case the Christian religion, with other systems, world views, et cetera.

If now we set the Christian religion for such observation as I have suggested in the context of World Religions and Philosophies, we see at once that it was one of many attempts to treat the human case. There is special advantage in coming upon the Christian religion along the line of previous attempts to deal with the human case. If we take our stand at the time when the Christian religion appeared and look back, we see along one line Moses, David and Solomon, Isaiah and the other Prophets, Judas Maccabeus. If we look back along another line we see Socrates, Epirurus, Zeno, Plato, Aristotle, and each of these in his own way was dealing with Man and his World. If we look back along still another line we see Brahma, Buddha, Laotse, Confucius. In the Religions we have Redemption without Ethics, as in the Philosophies we have Ethics without Redemption. I am willing to admit that these generalizations—ethics without redemption and redemption without ethics—like all generalizations, are too sweeping and on closer observation would require to be modified. They yet afford a true contrast to the Christian religion; for certainly here and past all controversy, Redemption and Ethics are indissolubly united. From this point of view we

see that redemption without morals runs in non-Christian people to a high and dry intellectualism, as e. g. in Hinduism, where by a sort of metaphysical *tour de force* the soul passes by re-absorption into infinite, passionless peace; or to the negative, repressive, quietistic, individualistic, antisocial attitudes of Buddhist ethics. The acme of the Buddhist ethical ideal is reached by him who "has ceased to think about good and evil, who has risen above both good and evil."[1] A missionary in Japan told me that you can start a lively argument any day you like with a Buddhist priest on the proposition that religion has anything to do with morals. And throughout the Orient it is probably true that religious worship has little connection with the fight for character.

Now the union of redemption and ethics in the Christian religion enables us also to see that ethics without redemption leads to the self-discipline and world views of Stocism (to mention the highest ethical level reached in the Graeco-Roman world); or to the flagellations of the ascetics of all lands, or to the cold dissertations and exhortations of the Ethical Culture Societies in our own day. Or to use more familiar language, we have salvation without works and salvation by works; whereas in the Christian religion we have salvation expressing itself in works. We have Faith working by love, faith and works forever united. Faith in the Redeemer, issuing in works of love to the limits of the human race. That is to say, no man is a Christian, no matter what his profession, who does not exhibit at once and progressively a moral transformation which meets the challenge of Jesus when he said "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). Thus the Christian religion is seen to be unique when looked at in the context of the world's religions and philosophies.

But it is the only one of its kind in another respect. *Its Redeemer is a historic person.* The Mystery religions

[1] Sacred Books of the East. 10, 1. 13, 94.

remain mysterious; and their Redeemers, when there are any, are non-historic. They float like dream wraiths in spiritistic realms beyond the grasp of plain people. The later Buddhism (Mahayana) has saviors, called Bodhisattvas. They are purely speculative inventions, inhabiting some intermediate state; they are human beings on the way to Navana "who have denied themselves the privilege of entering into the final stage in order to devote themselves to the saving of humanity.[2] "Their love for living beings is such that they are willing to forego for countless ages the perfect state, in order to save from woe the suffering world, and they are every ready to respond to the cries of the distressed." "Only call on one of the Bodhisattvas and thou shalt be saved."[3] Saved from what? Not from sin, but from suffering and from the horrors of the Buddhist hell which one sees pictured in the most gruesome realistic details in temples all over the East. On the contrary, our Redeemer is not even the "Holy one of Israel, thy Redeemer," as in the Old Testament; but one who was born of a woman, born subject to law, in a well-known village, in the full blaze of history, that he might redeem us, who were subject to law, struggling along the highways of this human life—highways he trod and knew so well—"that we might receive the adoption of sons" (Gal. 4:4). *This admitted historical basis is of immeasurable advantage.* Accordingly, when driven to their last retreat, the deniers of the Christian religion must get rid of the historical Jesus, as in a book recently published in Shanghai entitled "Jesus a Myth," a rehash of W. B. Smith.

A third point on the Uniqueness of the Christian religion needs to be stressed with all possible emphasis. The cross is the centre for the Christian religion of both its Redemption and its Ethics. The center and circumference of the Christian religion is Christ. The center of

2 Soothill, The Three Religions of China, p. 105.
3 Ibid, p. 106.

Christ is redemption. The center of redemption is the Cross, and the Cross is also the center of the Christian Moral System.

Peter will say (1 Peter 1:18) "redeemed not with silver and gold (that is, by purchase), but with the precious blood of Christ." And Paul (Col. 1:14, 20): "in whom we have the redemption, the forgiveness of sins —making peace through the blood of his Cross." I cite these two not as presenting a doctrine of the Cross, but as two responsible Christians bearing witness to the centrality of the Cross in the Christian religion. Hence the Cross has become the symbol of the Christian religion throughout history. If now we turn to Christian Ethics, we see that the Cross stands at the entrance to the Christian life. "Except a man bear *his own cross,*" said Jesus, "he cannot be my disciple." This death to self as object of interest, of concern, this death out of selfinterest into pure disinterestedness, was symbolized by Paul (Rom. 6:1-4) in the burial of the believer in water and his resurrection to newness of life. And in Galatians 6:14, the Cross on which Christ died becomes also the Cross on which Saul of Tarsus died to the world, and on which the world died to him. Here is answered the crucial question for Christian Ethics—viz, how does the Christian Religion avoid inculcating selfishness in its promise of Heaven? For it is obvious that the promise is not addressed to selfishness, since that has ceased to exist; it died at the Cross!

II. New Lands.

When you have established the uniqueness of the Christian Religion you have established another proposition, namely, that is the one religion for mankind. In it, God—the only God there is—is at work bringing the whole human race back into His favor. Accordingly, in all Jesus said or did, he—the perfect revelation of the

Father—set himself in the center of the race. He called himself the "Son of Man" and he conceived himself as in relations with every member of the race, from the beginning to the end of time; as, for example, in the boundless claim, "I am the Light of the World." And here we reach a third proposition. It ought to be true that the Christian religion and human nature match, as supply and need. The Christian religion is cure for a world-disease—of course, only on condition that it is taken in its original strength. Diluted with Philosophy it becomes Rationalism, or with Ceremonies it becomes Ritualism, and in either case, it is a mild palliative at best, and at the worst an aggravation of the disease.

This correspondence of need and supply has led us to expect an easy conquest of new peoples for the Christian religion, an expectation to the credit of our confidence in the cure we had to offer for the ills of the world. But as a matter of fact the Christian religion has always had a hard time with human nature.

In the first period of progress (A. D. 33-325), the Christian religion early came into direct contact with alien cultures. Misunderstandings grew to aversions; aversions to antagonisms; antagonisms to hostilitiy, to persecution which at first was sporadic, then general and at last to the death. Yet at the end of the first century three results had appeared: (a) body of imperishable literature, the greatest in the world, which had grown out of the experiences of Christians (the New Testament); (b) little democracies throughout the Roman Empire with a revolutionary social philosophy about the rights of the individual soul, making toward democracy and justice and brotherhood for all the world; and (c) a type of morality, a way of living wholly new, its ideal being nothing short of the perfection of God (Matt. 5:48). We must leave with this brief statement the first period. Our main concern is with the new lands of today.

I have in mind those peoples whose moral and religious

background includes none of the elements and influences of the Christian religion. This would exclude Roman Catholic lands, and perhaps also Mohammedan peoples, for these derived their monotheism from Palestine and Syria; they include much of the Old Testament, and Jesus is among their prophets. Dr. Timothy Richard once visited a Mohammedan theological college in the Shantung province of China.[4] The president of the college delivered a carefully prepared address on the Moslem faith, quoting many wonderful miracles as proof of its divine origin. He recognized with respect the prophet Jesus and his apostles, but claimed the superiority of Mahomet. The religious genealogical tree on the wall began with Adam, bore the names of Patriarchs and Prophets on different branches, but on the top branch had an apple representing "The Prophet." Richard spoke of this visit as epoch-making in his life. He had been faced by a rival creed with all the same claims to infallibility which he had been brought up to advance in proof of his own. "I realized," says he, "that the evidence with which I was then prepared to advocate Christianity would be useless to bring forth to the Mohammedans. For every prophecy I could quote, they could match it with a similar one of their own, and for every miracle I could mention, they could produce a hundred." If now, we exclude Roman Catholic and Mohammedan lands, there remain the great countries of India, China, Japan and Africa, as falling under our term.

The enterprise of planting the Christian religion in these new lands was from the beginning based on a naive assumption that since we had the Truth, the only religion for the world, in an inspired version of it, our task was the simple one of going around the world and proclaiming our message. The great missionary whom I have just quoted, Dr. Richard, tells us that on a visit

[4] Soothill—Timothy Richard of China, p. 80.

to Japan he was told by native pastors that the missionaries do not understand the pholosophy, the religion or customs of Japan and consequently did not win but frequently alienated many of the best people. Missionaries have felt that they had a ruby of countless price to offer to people who had only a common stone.[5] But the owners of the common stone have had it a long time and to them it is as lustrous as the ruby, rather more so for it is their own, while the other is in a foreign setting which does not attract them. This led Dr. Richard to change his approach, to search for the good in non-Christians, to enter into spiritual sympathy with earnest people, and to pursue with a new zeal his extensive study of the Chinese classics. Alas it has to be said that no missionary has ever read them all.

It will be seen that we must get back into the native mind and look out from thence upon the Christian proposal, seizing every possible point of contact, and using a method of presentation agreeable to the conditions of comprehension on the part of the man we would win. I once had a feeling that I got hold of one of these points of contact. I was addressing a large group of Chinese Christians and trying to point out to them what the Christian religion had to add to traditional Chinese conceptions. I brought together two words "Tao and Λόγος. The biggest word in the Chinese language is the word "Tao"; the biggest word in the Greek language is the word Λόγος. I have seen many translations of each of these. Tao means the nature of things, the order of the world. Logos means reason, the Reason that is at the heart of the world. As far as I have been able to find out Tao never, for the Chinese mind, took on the qualities of personality, and for the Greek mind perhaps Logos never took on those qualities. But in the Christian religion we are told that the Reason which is at the heart of the universe and which was in the beginning with God and was God,

[5]Soothill—Timothy Richard of China, p. 293f.

took on human nature, appeared among us, and so became the light of the world. I can only say that the Chinese audience were keenly interested, but a missionary who was present took me to task with a question, "Do you mean to say that the Chinese *Tao* became incarnate in Jesus?" To which I replied with another question, "Can there be more than one 'Nature of things?' "

Illustrations abound in every direction of the difficulty the native mind has with our Christian vocabulary, our hymns, our musical instruments, our church buildings. An old and distinguished Chinese scholar wrote a book entitled "The Spirit of Chinese People" to show that no foreigner has ever understood them. Our first task then is to understand the soil of new lands where we would plant the Christian religion; to think, as far as possible, in their language, to preserve and deepen our sympathy with their struggles, our approval of their good points, while, of course, surrendering not one jot or tittle of the truth we hold.

Our next task is with our Western Christianity. It is a task of simplification. In the fifteenth Chapter of the Acts a conference was held in Jerusalem of the most eminent Christians then alive. The question they were discussing had come to them from the mission field and amounted to this, "What is the Christian religion?" "What is our message to the rest of the world?" The Apostle Peter formulated the answer in verses 9, 11, of the 15th of the Acts: "God cleanses hearts by faith," and "it is by the grace of the Lord Jesus that we are saved." That is to say, in the view of the first conference ever called to discuss the question, faith in Jesus and that alone is a sufficient principle of moral renewal. In the summer of 1923, I proposed to a conference of missionaries from all over China a similar meeting and discussion. I asked the crowded audience to call into such a conference the most eminent Christians now alive. They began to call out names. When a name was called,

I went through the motion of inviting the gentleman to sit with us. In this way His Eminence, the Pope of Rome, His Lordship, the Archbishop of Canterbury, the Head of the Greek Catholic Church, Billy Sunday, John R. Mott, Parkes Cadman, E. Y. Mullins, Geo. W. Truett, John A. Hutton and many others were invited to seats with us. When the assembly had been thus constituted, I took the chair and proposed to call on these most eminent Christians alive today for their answer to the question "What is the Christian Religion?" and "What is our message to the rest of the world?" I called first on the Pope of Rome, giving him one minute.. I put my hand behind my ear in an attitude of listening,—the stillness could be felt. I called time, and proceeded, by way of introducing variety, to ask Billy Sunday to give us his answer. You may imagine the rest. But when we had listened to these varied answers, I proposed another question, Why is it that the answers we have heard here to-day are so different from the answer to the same question in the 15th Chapter of Acts? There, it was the missionary church about to set out upon fresh conquests in non-Christian lands that settled its message in so simple terms. Doubtless by then most of the material that finally got into the New Testament as we know it was in circulation among the Christians. Now we have the New Testament Scriptures, and we also have nineteen centuries of Christian history behind us, during which we have accumulated vast traditions, experiences, creeds, literature, ritualisms, apparatus of all sort, methods and what not. *These things* are the explanation of the differences in the answers given in Jerusalem and the answers that would be given in such conferences that might be held today.

The domesticated church, built up out of the materials, and under the conditions of a given race and country, is free to accumulate as it will: forms, theologies, et cetera, provided only it retains what constitutes it a church,

namely, faith in Christ crucified as Saviour of the world, King of the ages, in whom we have our redemption, the forgiveness of our sins, who thus becomes the Head of the Church which is his body, the fullness of Him that filleth all in all (Eph. 1:23). But the missionary church must face the question, "How many of these accumulations are essential to Christianity?" How much is excess baggage which for the highest effectiveness in action the missionary church should leave behind? Or in other words, What is the final simplification of the Christian religion? Personally I am convinced that our Christian commission does not require of us to appear in non-Christian lands as the importers of Western Christianity under denominational labels protected by patent, and subsidized by six million per year of foreign money. It is our handicap and not our advantage that we have to bring Christ to these new lands in the psychological, social, theological complexes of the West. To be sure we cannot help ourselves, for we are what we are. We cannot detach ourselves from the matrix in which we have come to be what we are, but we can at least see that our duty is to bring Christ and the Eastern soul together; then . . . . to withdraw while they commune. It is nothing short of intrusion for us to break into that august presence with the clatter of our Western made scaffolding. Surely if we have not learned Reverence we should have learned to be at least *polite!* Once our Eastern brothers have come to know Him they will build their own forms of worship, their own methods of co-operation with him in building a better world, the Kingdom of God on the earth. This attitude and this alone will save us from the terrible rebuke of a partisan zeal which our Lord poured upon the Pharisees when he said (Matt. 23:15) "You compass sea and land to make one proselyte and when he is made he is two fold more a son of hell than yourselves." There is missionary zeal to be sure, zeal which is capable of the utmost sacrifice, but it is not according

to the knowledge of the Kingdom of Love we are seeking to build.

III. The Planters.

Here we have the advantage of the Acts, the first and final manual of Christian progress. It is our Source Book, as furnishing (a) an interpretation of the Christian religion in terms of the experience of the first Christians; (b) an example of planting the Christian religion in the period of the most rapid and widespread expansion of the movement, with suggestions as to policy, method, et cetera (Compare Edward Irving's "Missionaries after the Apostolic School"); and (c) a sketch of how the new religion got loose from Judaism and—now completely afield—established itself as the Universal Religion in the Capital of the World.

At the beginning of the book Jesus is getting ready to go out of sight. He will take the risk of turning over everything to his friends. For Himself he will withdraw, and he did. So far as we know only once or twice since has he broken through the veil that shuts him from our sight. Think who these men are upon whom he rolls this burden, and note that he has not reversed his plan through the centuries. So that today, as then, the fate of the world, so far as it turns on him, rests with his representatives. Once he said, "While I am in the world, I am the Light of the World" (John 9:15). Now he says, "Ye are the Light of the World." It is as though the sun after shining for three short years had said to the moon and stars, "Now I am going away; the world must henceforth depend on you for light."

Our Lord's own designation, "witnesses of me"—of these his representatives—was contrary to their ambition to be administrators of a kingdom. This ambition had appeared again and again in the dispute about who is the greatest, an ambition which had been utterly dissipated by his death. But when they were convinced of

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his resurrection, the old ambition revived with vivid intensity, "Dost thou at this time restore the kingdom of Israel?" (Acts 1:6). There is something grotesque in their notion that they—fishermen and tax gatherers—could succeed to the palaces, the authority, and power of kings. The carnal kingdom was the only kind they had ever seen, though they had heard much of a Kingdom of God from him. It was positions of administrative responsibility and the honors appertaining which filled their minds and thrilled them to the utmost pitch of enthusiasm, inasmuch as their Master had now come back from the grave with the keys of death and of the underworld in his girdle. The age-long humiliation of their nation was about to be ended. They could see the Roman standard coming down from the tower of Antonia, the garrisons dispersed, and the hated uniforms banished from the capital and great Rome itself defied. O Judas Maccabeus, thy dream has come true! The Messiah is here and Zion is once more to be the capital of the World! Hallelujah!

Poor fellows! How poorly they were equipped to administer a kingdom, to govern a province, to officer a city. Matthew might have collected the taxes of the town of Capernaum and kept the books, but what a tangle they would have made with a world kingdom! No, they were not to be administrators (God reserves that in his own authority) but witnesses. And if we want to see what the ambition he disallowed leads to, look at the Vatican Palace and tripple crown of the Vice-gerent of God on earth. There is the penalty of mixing political ambition with religious zeal, the desire for place with witnessing to Jesus. Witnesses must know him and they must be like him, taking on his features by close association with him.

On the day of Pentecost, they saw him enthroned as the Lord of the Heavenly World, and they forgot their petty dreams of portfolios in Jerusalem. Thereafter they

were content to represent him and to proclaim him as Saviour and Lord. Accordingly when their first success brought a temptation to the apostles to become administrators (Acts 6) they insisted that others be appointed to the administrative duty which had appeared, while they themselves undertook to preserve their two points of contact, prayer and the ministry of the world. By prayer they kept their contact with the risen Lord; by the ministry of the word they kept their contact with the people in the spirit of service—the message and the manner of the message furnishing a demonstration that the Spirit of God was working in them.

But even ater this, Peter's superiority complex is very much alive; and not until a crust was broken off his mind in the Joppa-Caesarea experience was he able to rise above a narrow interpretation of the Cross of Christ, and the race prejudice which was a direct contradiction of the gospel which he preached. From that point on these witnesses of Jesus pass successfully to the last test of their death to self, that is, of the Cross in the "sons of the kingdom" (Matt. 13-38). The Abbot of a great Buddhist temple in the midst of China once said to Dr. Timothy Richard, "Man's greatest difficulty is to get rid of self; until that is accomplished there is no hope for the world." Here was a Buddhist who saw the necessity of the crucifixion of selfishness but who did not know of the Cross of Jesus where self-interest, as nowhere else in this world, dies. Recall Paul in Galatians 6:14 and see what he there says borne out in his own behaviour. When Jesus stood before Pilate and to the Governor's questions answered nothing, Pilate supposing him to be like any other man turned quickly upon him and said, "Young man, don't make me angry, I might deliver you to death" (John 19:8-10). He appealed to self-interest but there was no self-interest there. And so in Acts (21:10-13) Paul behaves just like his Master to a similar appeal. His friends begged him not to go to

Jerusalem, but here again there was no self-interest to be appealed to; and Paul, with some impatience, said, "What do ye weeping and breaking my heart? I am ready to die at Jerusalem for the name of the Lord Jesus." And so he went on through the bursting storm; in an utter darkness past all our eclipse to the last agony, and glorified his Lord as he had glorified the Father.

If now we look at the case today after this brief glance at the case in the apostolic age, we see that it is still true that only apostles can plant a religion, whether it be Buddhism or Mohammedanism or the Christian religion. And the chief characteristic of the apostles of the Christian religion is that they must be true to their Lord's own designation. They must be witnesses of Jesus, witnesses in the sense that they know Him and that they are like Him. A Chinese after seeing an outburst of temper on the part of a missionary said to me, "He is no more a Christian than the coolies in the village yonder." The missionary, it may be, is the only letter from Christ the native community will ever read. If the enterprise of planting the Christian religion in new lands today calls for the final simplification of the Christian message, it calls also for the closest adherence to the simplest name for the missionaries, witnesses of Jesus. Such people are a demonstration which none can deny of the Kingdom of God, of the reign of God over human life, of the ordering of human conduct by love; and further they are a demonstration of the availability of supernatural resources for the putting through of the enterprise. A soldier carries only his army blanket, water flask, knapsack and rifle; and he has enlisted for all that the war may entail. Similarly the missionary must travel lightly and be utterly and finally and irrevocably committed to the Lordship of Jesus over all this world and over all the life of this world. Such people, and only such, can plant the Christian religion in new lands, and witness the

growth of indigenous churches of Christ, self supporting, self governing, self propagating around the world.

It may be seriously questioned whether our institutions of the Western type, imported and super-posed on a native life unable to support them, and our free use of foreign money, may not have hindered rather than supported the growth of such churches in new lands. The apostles did not build houses but used homes and available halls. It was not until the Church of the Manger was built in Bethlehem by Constantine's Mother that church houses began to be built on an extensive scale, a movement which culminates in St. Peter's at Rome and St. Marks in Venice, of which Ruskin said, "The most superb piece of architectural coloring in the world." Here art has displaced religion and the support of an institution has choked out the inspiration to a new life. Human nature being what it is, it is always easier to enlist people in building up an institution than in evangelizing a community.

To be sure schools, hospitals, church buildings grow up naturally with the progress of the Christian religion, and when they grow out of the native life they are no longer exotic. They are rooted in the soil and bear fruit abundantly. And undoubtedly new lands need the assistance of foreign money but there are no subtler temptations than those which are involved here. A veteran missionary said to me, "It is impossible to make free use of foreign money in China without wrecking a spiritual enterprise," which is another way of saying that subsidized Christianity is a contradiction in terms: you cannot buy discipleship to Christ.

After all, our Lord's own method is best for new lands. He went about doing good. I came the other day upon a quotation in a letter from Professor William James to a friend. He said, "I am against bigness and greatness in all their forms, and with the invisible moral forces that work from individual to individual, stealing

in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed." Only those who have the Cross in their hearts can endure the strain on patience and the rebuffs of love in such a method.

His dying crimson, like a robe
  Spreads o'er his body on the tree:
Then I am dead to all the globe,
  And all the globe is dead to me.

At the Cross self-interest in all its forms,—racial aversions, hindering habits of every sort—pass out, and men made new in Christ pass on through peril, toil and pain, up the steep ascent to Heaven, bearing their sheaves with them.

THE ROMAN CATHOLIC CHURCH IN FRANCE

By W. O. Lewis, Ph. D.

To begin with, it may be well to ask how much of France is Roman Catholic.

The present population of France is in round numbers a little under 40,000,000. Of this number, a few under a million may be reckoned as Protestant in sentiment. But it would be far from the truth to assume that there are thirty-eight or thirty-nine million Roman Catholics in the country. As is well known, there is no way of determining exactly how many Roman Catholics there are in a given country. Roman Catholics usually claim more than they have. Membership lists are not kept as in most American Protestant bodies. It is usual to count people as good Roman Catholics who have been christened and confirmed in the church, and who conform more or less to the rules of the church by attending Mass on Sundays occasionally and especially at Easter, and who are not known to be definitely hostile to the church.

A French Roman Catholic writer, Vicomte d'Avenel, after careful inquiry and after getting returns from every diocese in France estimates there are only a few million practicing Catholics and admits there are seven or eight million who are definitely hostile to the church. The number of Catholics is here certainly overestimated and the number of those hostile to the church is no doubt underestimated.

In some places, as in Brittany, the majority of the women and about half of the men go to church; in other places, hardly half the women attend Mass, and very few men; in still others, few women and next to none of the men attend. In some of the industrial centers where Socialism is strong, children are not christened and even the dead are sometimes buried without any religious ceremony. While Roman Catholicism is the dominant

religion of France, it does not possess the allegiance of even a majority of the nation. Some who seem to know the situation put the number of loyal Catholics as low as six or seven million.

France was the first great nation that had supported religion at public expense to put an end to that system. When in 1905, church and state were separated, many Roman Catholics feared that the church would soon lose all its influence. France withdrew her ambassador at the papal court. The law of separation required each diocese to form a religious corporation which was to take over the property of the church. As the Pope refused to allow such associations to be formed, the entire property of the church has remained in the hands of the state. It was feared that the state might evict the churches. But they have been allowed to use their property upon the payment of a small sum each year as rent,—a sum often less than the Protestant churches pay as taxes. The teaching orders were driven out of France, and no public school was allowed to give any religious instruction. And it was impossible to collect enough money in free will offerings to replace that which the state had paid for the support of the clergy. But the general results of the separation were not what the friends of the church feared, nor what its enemies hoped they would be. The church even gained in influence before the outbreak of the War.

During the War, there was a wide-spread feeling among French Catholics that the Pope was on the side of the Central Powers and had picked them to win. But this feeling was only transitory and was easily overcome by astute Roman Catholic leaders. Ignoring the fact that Austria was Catholic, they pointed to the fact that Germany was predominantly Protestant and played up the destruction and desecration of Roman Catholic churches in the invaded areas.

Since the War, Roman Catholicism has made distinct advances in France.

The clergy has gained immensely in influence. At the outbreak of the War, all the clergy of military age were mobilized. Almost universally, they conducted themselves with rare heroism. This was a great surprise to many as the priests in France had long been held up to ridicule as effeminate. Out of 32,700 who were mobilized, 4,618 were killed and 11,806 were cited for bravery. There are few able-bodied priests who do not wear a decoration.

And many of the great leaders in the War were pious Roman Catholics. Generals Pau, Castelnau, Mangin, Gouraud, Franchet d'Esperey, Petain and Marshall Foch were all devout Catholics. The fact that so many of the leaders were Catholics is due largely to the fact that a large number of old Catholic families have educated their sons for the army for generations. It was hard for the anti-clericals to make much headway in the face of Marshall Foch's unflinching devotion to the Catholic faith. And Marshall Lyautey who has proved to be one of France's greatest colonial administrators is almost an ascetic Roman Catholic.

When the War was over, and Alsace and Lorraine whose population is predominantly Catholic were reincorporated into France, many French statesmen who in days gone by had been violently anti-clerical felt they needed the help of the Pope in overcoming more than forty years of German rule. And so France renewed her relations with the Vatican. Since 1921, there has been a papal ambassador in Paris in the person of Mgr. Ceretti, one of the ablest diplomats of the church. And France sent to represent her in Rome, M. Jonnart, Senator from Pas-de-Calais, who is chairman of the Suez Canal Company.

But while there has been a reaction in favor of the Roman Catholic Church in France since the War, there

have also been some indications that the old spirit of opposition to the church in politics is not dead. And trouble has even arisen in the camp of the professed friends of the church. Suffice it to mention two recent occurrences.

The first of these was the effort of the Herriot ministry to curtail the power of the church in secular matters.

It will be remembered that after the occupation of the Ruhr in 1923, M. Poincare and the *Bloc National* lost much of their popularity. The parties of the left won the election that followed in 1924, and M. Herriot, the famous Socialist mayor of Lyons, headed a ministry decidedly hostile to clerical pretensions. In his first declaration of policy, he announced that he was going to abolish the French embassy at the Vatican, enforce the laws long fallen in abeyance against the monastic orders, and that the schools of Alsace and Lorraine were to be put on the same basis as the public schools in the rest of France.

Let us look at the last part of this program first.

When church and state were separated in France, Alsace and Lorraine were a part of Germany and so they still kept the old system of state supported denominational schools. As most of the population is Roman Catholic, most of the schools were run by the Catholic Church for Catholic children much as our parochial schools in America with this difference that the state paid the bill. There were also communities where the Lutherans ran schools for their children, and there were even Jewish public schools. In a few cities, there were non-denominational (they are usually called interconfessional in France) schools attended by all the children and to which the priest or pastor or rabbi came at certain times to give religious instruction. When France took Alsace and Lorraine back, they allowed the old laws and customs to remain as they were for some time without disturbance.

Early in 1925, the cities of Colmar and Strasbourg

which are largely under Socialist influence, growing tired of the denominational public schools decided with the approval of the Minister of Education to change their schools into the non-denominational type. All this was perfectly legal. The Catholic Church felt that if this change took place, it would be but a short time until the so-called lay school system prevailing in the rest of France would be forced upon the whole of the recovered territory and that state support would soon be withdrawn from the Catholic churches. (The Lutheran churches are also still receiving state aid in these provinces and would like to keep it as long as possible. But they did little at this time but timidly ask what the next step was to be).

And so to demonstrate against this policy, the Catholic leaders ordered all the Catholics of Alsace and Lorraine to keep all their children away from the schools for one day, and in Colmar they were to be kept away three full days. In the country districts, about thirty percent of the children stayed out of school. In Colmar, in spite of the fact that priests and nuns picketed the schools and sought to turn the children back, on the first day not over thirty-three percent of the Catholic children stayed away; on the second day, still fewer were absent; and on the third day, all the Catholic children were in school. Colmar and Strasbourg have carried on their non-denominational schools ever since without serious incidents and appear to be very well satisfied. In this phase of the battle, the church lost.

Let us turn to another field where the contest waxed hot.

About the time the school question in Alsace and Lorraine was attracting much attention, the French cardinals and archbishops published a manifesto in which they denounced the lay public schools in France which are neutral in religious matters, and called on French Catholics to disobey the laws of the land. They could not have committed a greater tactical blunder. All the parties

of the left were united by this as they had not been before. They could now say with great plausibility not only that the Catholic church was making war upon one political group, but that it was even hostile to the republic. Moderate Roman Catholics were alienated. Violent scenes followed in the Chamber of Deputies. It was generally believed that while the manifesto purported to represent the unanimous opinion of the higher clergy, it was really the work of a few old prelates who had always been hostile to the republic and who still believed that the true religion would perish in France unless the monarchy was restored in some form. The majority of Roman Catholics in France today are favorable to the republic. Strong pressure was at once brought on the dignitaries of the church.

A few days later, at the close of one of the famous Lenten services in Notre Dame in Paris, Cardinal Dubois in the presence of the papal nuncio read a statement concerning the manifesto of the cardinals and archbishops. He said the Vatican had had nothing whatever to do with this document and that the apostolic nuncio even had only learned of it through the press. He denied that it had any political significance, though he contended that what had been said was in harmony with the pope's previous condemnation of lay public schools in France. These remarks were received with applause, a thing which seldom happens in Notre Dame. It was all too evident that many devout Roman Catholics approved this toning down of the fiery manifesto. The church had lost rather than gained in this phase of the contest also.

But the Herriot ministry was hard pressed for money to carry on the government. Herriot fell, but even before he fell, he had abandoned his plan of breaking all connection with the papal court in Rome.

A second occurrence showed that the church may at times be about as much embarrassed by its professed friends as by its avowed enemies.

Late in 1926, the pope publicly renewed a previous condemnation of a French royalist newspaper, the *Action Francaise,* and the writings of two of its editors, M. Maurras and Leon Daudet. Soon afterwards, the French cardinals, archbishops and bishops numbering in all 107, published a solemn declaration approving the pope's decree putting the *Action Francaise* on the Index. All Catholics were forbidden to read, keep, sell, or transmit any copies of this paper.

The *Action Francaise* had long claimed to represent the sentiment of Roman Catholics in its denunciation of the republic as essentially unchristian. This paper is the organ of an organization of young men bearing the name *Camelots du Roi,* who believe in and practice the methods of direct action that put Mussolini into power in Italy.

M. Maurras is an agnostic and a reactionary and only believes in the church as a means to help restore the monarchy.

The brilliant Leon Daudet, whose first wife was a daughter of Victor Hugo, claims to be a loyal Catholic. But his private life belies his profession. Besides this, he has written books which French public opinion has condemned as too salacious. He was even forced to withdraw one of his books from circulation. (Daudet was recently sentenced to prison for slander but escaped by the aid of the *Camelots du Roi*).

But in spite of all this, until recently there were Roman Catholics who felt it was their religious duty to aid in the circulation of the *Action Francaise.* But the more sensible Catholics were scandalized, and one Catholic daily paper has long carried on a campaign against this royalist paper.

While there has been no outburst of disapproval of this condemnation of the paper, there are a good many students in the universities who are royalists and who

have loudly professed their allegiance to the Catholic church who no doubt are considerably embarrassed.

The church has made an earnest effort to enforce the decree. Recently the bishop of Meaux ex-communicated a man for selling and another for buying the paper on the steps of the cathedral. It is not likely, however, that the sales of the *Action Francaise* have greatly fallen off because of Rome's anathema.

The condemnation of the *Action Francaise* has a certain international significance. The friends of this paper are reactionary nationalists fighting with revolutionary methods. They are the Bolsheviks of the right. It may be that while the pope spoke to France, he wanted Italy to hear. And it should be remembered that in several European countries (and especially in Germany since the time of Bismarck) there is a Roman Catholic political party. The Center party of Germany has but one fixed principle and that is to get all that can be had for the Catholic church. If in France the church seeks to make the impression that it is not in politics, how can it encourage the Catholic priests in other countries? It may be that an infallible pope has come to doubt the wisdom of having a Catholic party in any country. It is also barely possible that the pope sees that such Chauvinistic nationalists are likely to promote international discord and wishes to discourage such efforts. It is hardly likely that the Roman Catholic church has decided to get out of politics entirely.

And so it will be seen there is a debit as well as a credit side in the ledger of the Catholic church in France.

"THE POWER OF HIS RESURRECTION."

Sally Neill Roach.

Part III:—Its Confirmatory Power.

The Relation of the Resurrection to the Development of the Christian Life.

John 10:10, b, 17:9-10, 20-21

I. 1. In our last study we saw the Resurrection in its Judicial Power. We saw it clothed in all of its official Declarative Power, received in the High Court of the Eternal, and recording there its judicial guarantee wherewith should be acknowledged and honored the completed and accepted work of the Beloved Son. While these guarantees tolled the inevitable doom of those who present before that High Tribunal any claim not endorsed by the Master's name, they were replete with unspeakable assurance and grace to all who ever might approach acknowledging the rights of the Saviour. But among the guarantees thus offered there is one with which the Resurrection is still concerned, and about which it has more to offer; that of the possession of eternal life in the Master's name. This life, it was also shown, was farther guaranteed to be unassailable and secure. But, while life possessed and secure is much, the idea of development is yet lacking; and the Master's work was perfect, and the gift of Grace is always complete. Manifestly, therefore, the Resurrection must have something to offer regarding the completing of the gift.

2. Before discussing these new statements, which, as Confirmations, the Resurrection has in store for the Believer, it is well to consider the meaning of a few terms.

a. Life, we have come to understand, is correspondence with environment. Not that this correspondence with environment is what life promotes, although this is

true:—but, in a deeper sense, it is what life essentially is. Something within the organism answers to the inviting call of a peculiar environment, is therefrom acted upon, and again answers to the repealed call. It is a matter of observation that the call at first is gentle and that the response, perhaps, is feeble; that the repeating call becomes stronger, more winning, and also more imperative, and that the response becomes more and more prompt and powerful. This is the test of a wholesome and vigorous life, and we call it "development",—the unfolding of the vital forces. We notice also that as the vital forces develop, or unfold, that the organism, itself, becomes enlarged, not by additions from without, but by some mysterious process within, which, normally, progresses in strict unison with the development manifested in the readier correspondence with the environment; itself, in turn, seeming to promote a more rapid development as it is thereby promoted;—and this enlargement we call "growth". So the sprout enlarges to the giant tree, giving all the while readier response to and receiving greater calls from light and from air and from soil. So the child becomes the man;—always reaching out in wider and quicker correspondence with increasing physical and mental calls. So the life that is eternal,—being the pattern of all life,—must have its development and growth, not only now but throughout the eternities, from enlarged and deepened powers giving quicker and stronger responses to the increasing and emphatic calls of God.

b. A pair of couplets—whose meanings are often misconstrued—demand attention. These words are "grace" and "debt", "salvation" and "reward". Grace is unmerited favor. Debt is that which is due. Eternal life as accorded by Divine Law to the Nazarene was not a matter of grace, but wholly a matter of debt, under the provision: "Which if a man do, he shall live in them: I am the Lord." (Lev. 18:5.) Because humanity—out-

side of the Christ—never did or never will present a righteousness equal in all respects to that of Jesus, eternal life except through the Christ can never be a matter of debt or obligation from the Divine Law. Necessarily an imperfect righteousness is stained with sin, and that soul is under obligation to pay his debt to death. Salvation—which in a spiritual sense always means eternal life or deliverance from sin and death—is therefore wholly a matter of grace, and is offered freely—but only—in the finished work of the Lord Jesus. A reward is a gift offered for the attainment of a certain degree of merit. It is not a debt originally, because there was no obligation to offer it, and at any time it may be withdrawn without lessening the obligation to attain the merit. Having been offered, and not being withdrawn, it becomes due, if attained. In another sense, reward is the legitimate outcome of suffering entailed by wrong-doing, with which it is thus related as effect to cause. It becomes clear that reward is won by works, and therein markedly differs from salvation.

c. Other words sometimes confused are "lost" and "loss" or "damage". Something is lost when it is gone without reparation or probable hope of recovery. Something is damaged when more or less loss has been sustained in connection with it, and yet, even in a weak or injured condition it abides. One's physical vitality is lost when physical death takes place. Through serious harm connected with physical powers one's physical vitality may be very much damaged, and yet, suffering loss may be retained in possession. One's influence in a certain case may be wholly lost,—gone beyond recovery;—and again, it may be greatly damaged,—weakened, —but not lost. Lost, therefore, implies full deprivation; loss—or damage—implies detriment. So, a saved soul may be more or less "damaged"; (Luke 9:25, Gr., 1 Cor. 3:15, Gr.);—suffering loss in present usefulness and, consequently, in future reward. But one of the precious

guarantees of the Resurrection is that a saved soul—the Master's purchased possession—can never be lost. A clear understanding of these terms enables one to see more fully the relation of the Resurrection to the development of the Christian life and to appreciate the great value of its Confirmatory Power.

II. Confirmation Concerning Christ's Intercession

The Nazarene was a man of prayer. The fastnesses of the mountains, the loneliness of desert places, the silent watches of the night, were to Him the blessed opportunities of close, uninterrupted and private interviews with the Father. A careful study of the inspired prayers of the Book or Psalms will give to one a deep perception of these secret communings of the Messiah. There was no maturing of His plans, no advance in His ministry, no peril of His friends, no hostility of His foes, that was not quietly discussed with His Father in these silent times and places. Here and there, in the needs of the moment, and on one occasion in the deep and prolonged out-pourings of His heart, one is not only permitted to enter into the spirit of the prayer but to listen to the very words that ascended to the Father's ear. Is it a wonder that—on the eve of the great crisis of His life—those whom He was accustomed to gather close about Him, through whom He would reach out in the bringing of others, and others, and others into the bulwarks of His finished work, His heart should enfold and carry straight to His Father's throne? With deepest reverence we enter with Him into this Holy Place, knowing that we too were taken there by Him, because we are of those who should believe on Him "through their word", and with throbbing hearts and bated breath we hear what He craved for His own. He prayed that they should be kept in the Father's name;—that they should be sanctified (made holy in service) through God's truth;—that

they should be unified, not only with each other, but primarily with Himself in the Father;—and finally, that they should abide with Him through the eternities, rejoicing in the glory which He should receive from the Father. Wonderful petitions, these!—going to the very substratum of needs and reaching to the acme of blessings. One thrills as one reads;—for, surely, these requests being granted, the development and the growth of the Christian life are assured from the beginning of their fulfillment now and through eternity. What if there had been no Resurrection? But there was a Resurrection, and right here is shown its power in its relation to the Christian life;—for it brings to us officially two blessed confirmations concerning the intercession of the Christ.

1. *As to the Effectiveness of the Intercession.*

The Nazarene offered His petitions in His own name. In all the universe none stood as surety between Him and the Father. If there had been no Resurrection, necessarily it would have meant that His righteousness had not met the demands of the Law of Life, and that He was cut off forever from correspondence with the Father and was a debtor to the Law of Death. In that case He could have no right of access, His prayer must be unheard, and His petitions forever ungranted. But it is needful to recall the first declarative message of the Resurrection,—the perfect and accepted righteousness of the Lord Jesus as it was offered under the Law. Therefore every prayer that He presented bears the official stamp of the Father's approval and Omnipotence is pledged to accomplish that which he desired to be done. This, in itself, is confirmation, but, of Grace, more is added. At the tomb of Lazarus, the Son, Himself, in prayer said to the Father: "I knew that thou hearest me always." The Resurrection, putting the seal of acceptance upon Christ's righteousness, puts the seal of truth upon this statement and brings it with assuring power to the heart of the Chris-

tian for whom the Master prayed. That which the Lord Jesus asked for His people will be given, whatsoever may be the obstacles opposing or whatever may be needed to prepare the individual soul to receive. But, making assurance doubly sure, to the timid soul of today or of any day that is to come—the soul that is (or may be) unable to span the lapse of years and know itself among those for whom the Master prayed on the eve His crucifixion—the Resurrection brings its additional confirmation.

2. *As to the Continuance of the Intercession.*

The Resurrection with the primal message of the Christ's accepted righteousness brought the announcement of His eternal inheritance under the Law of Life;—and under this primal message was also shown the verification of His claim to the Divine nature and the eternal Sonship, while yet another declaration ratified the completeness and the acceptance of His payment of every debt that could be held due under the Law of Death. So that, when He entered the Court of the Highest "to appear in the presence of God for us" He entered as an unchangeable High Priest, with an unchangeable sacrifice and offering, making an unchangeable intercession:—"Wherefore He is able to save to the uttermost ("into the completeness") those coming to God through Him." (Heb. 7:25). When He was on earth the Master asked for His people those things that always and under all circumstances must promote the development and growth of the spiritual life accorded in His Name. Evermore He asks for just those things for each believer whom the Holy Spirit seals as His own. There can be no trial, no danger, no conflict, no need of the Christian life, no material requirement in the Master's service, which this intercession does not cover:—and that this intercession is continuous as well as effective is a Confirmation of the Resurrection.

III. Confirmation Concerning the Promises.

A promise (pro-mitto) is something sent on before;—something that waits for one, and that one expects to realize in its full worth when one arrives. The "before" may mean a future time, or it may mean adjustment of confronting conditions in the present time. Whatever it means, manifestly the value of the promise depends upon the certainty of its being made good in its every relation. With reference to this certainty pertaining to the promises of the Christ the Resurrection brings its abiding Confirmations.

1. *As to the Promise of the Holy Spirit.*

On that memorable night of the Supper Jesus said to the Eleven (John 14:16) "I will pray the Father and He will give you another Comforter that He may be with you forever". This promise, made to the Apostles, could not have been meant for them alone, for they could not abide on earth forever. It is the promise of the Master to His people assuring the abiding presence of the Holy Spirit, who is not only to be Comforter, but Teacher, (John 14:26,) Guide, (16:13), and Witness, (16:26), and who is afterward revealed to us as an indwelling Intercessor, (Rom. 8:26), directing the prayer of the Redeemed. These are wonderful promises, but the value of a promise depends wholly upon the trustworthiness of the person who made it and his ability to fulfill it in detail. If there had been no Resurrection,—very reverently be it said,—these beautiful promises would have been simply empty words ringing the knell of the hopes they had raised. But it has been shown that the Resurrection, declaring the perfect righteousness of the Lord Jesus, stamped as true every word that He uttered, every claim of ability that He made, and every promise that fell from His lips, thereby presenting Him to us as the eternal, omniscient, omnipotent Son. Therefore, with undisturbed patience could His disciples

"tarry—in Jerusalem" (Luke 24:49) until this promised Comforter should officially come, and therefore may the Master's people today confidently commit themselves and all that the Lord has permitted to come under their influence and care to the Holy Spirit's keeping and power and patiently wait until in them and through them His divine purpose is fulfilled. The work of the Holy Spirit in the heart of the believer and the means that He chooses for its accomplishment are subjects for another study. Here we have only to do with the certainty of the promise that pledged His undertaking and continuing that work to its completion. But, in passing, one may notice its connection with the terms studied in presenting the Resurrection in its relation to the Christian life. As the work of the Holy Spirit progresses the growth and development of the Christian life will become manifest to the observer just as the growth and development of the physical life of a child becomes manifest by its increasing receptive capacity and its increasing ability where activity and endurance are demanded. The Christian, himself, will perceive more and more clearly that his salvation was purely a matter of Grace, and that his reward is wholly a matter of willingness to bear and endure with the Master. In order that He may develop, the Holy Spirit will often discipline;—and sometimes severely. It may even be necessary that He shall hide Himself (Is. 57:17) for a time, and to the soul this always means disaster, and in the Christian life serious damage and loss. Severe as the method is, in the power of the Spirit it is always effective. The soul is never lost, but is steadily brought to greater efficiency of service either here or hereafter. But this in passing. There is yet more to be observed.

2. *As to the Promise of the Second Coming.*

Granting the preciousness of the confirmed promise of the Holy Spirit there is yet accorded by the Resurrection the rich assurance put upon the special promise of the

Master's Personal Return. On that never-to-be-forgotten night when He lingered in quiet and prolonged conversation with those He loved, He said, "If I go and prepare a place for you, I will come again and will receive you unto myself in order that where I am ye may also be." (John 14:3.) Many days afterward, when a group of bewildered and awe-struck men lingered upon Mount Olivet intently gazing into the heavens, as if they would force their earth-bound eyes to pierce the "cloud" that had received the beloved Master "out of their sight," there stood near them two "in white apparel" who, knowing the stamp of confirmation placed in the Holiest upon every word that the Son had uttered upon earth, said to the eager gazers (Acts 1:11): "This same Jesus, He having been taken from you into the heaven, thus shall come in what manner ye have seen him going into the heaven." These were not earthly messengers, and the quickened intellects of the apostles began to perceive the real and transcendent glory of the empty tomb. Comforted and encouraged, they returned to Jerusalem to await the soon-to-be-fulfilled promise of the official coming of the Holy Spirit. But from that day to this those who have been taught by that same Holy Spirit the accepted righteousness of the risen and ascending Christ have been looking with patient and confident expectation for His Personal Return:—and this hope has strengthened the weak, held firm the wavering, and comforted the depressed as it has focused the attention of the Redeemed. But there is farther confirmation.

3. *As to the Promises Generally.*

The Bible is a book of promises. From the first promise in Eden of the bruising of the serpent's head to the final promise in Revelation, "Surely, I come quickly," promises abound. There are promises to the remnant emerging from the flood. There are promises to the earthly Israel deepening in their meaning to the richer

promises that are showered upon the spiritual Israel. To the penitent promises are reiterated again and again that they may be encouraged to seek the provided salvation: to the believer they abound that his faith may be strengthened. To the weak and the weary; to the disconsolate and the oppressed; to the tempted and the tired; to the patient toiler and to the earnest combatant; and to those whose task is hardest of all, who must, with folded hands, sit still and wait;—to all of these the promises are multiplied. There is not a need for which a promise is not prepared, nor a gloom that a promise does not brighten. But one who reads must see that these promises are centered in "the Righteous", and are to be secured in the fulfillment of an accepted obedience and trust. Therefore, the Resurrection, in its official declaration setting the Divine seal of approval upon the Lord Jesus, and in its judicial guarantees putting the same seal of completeness upon His work, puts thereby the seal of Divine Confirmation upon the promises, so that it was afterwards written: "All the promises of God in Him are yea, and in Him amen, unto the glory of God by us." (2 Cor. 1:20.) These promises, in their out-pouring of Divine beneficence, after the fall could never have been fulfilled to men without the condoning of sin in man and the degradation of the Eternal Law. But the debt to the Law of Death having been paid, and the righteousness of the Nazarene having been recognized under the Law of Life, Divinity pours itself out in lavish fullness wherever humanity acknowledging its own need and the rights of the Messiah will accept upon that basis alone. Hence the Resurrection brings its abiding Confirmations:—for it is its province to affirm to those who have been made heirs of the provided salvation that by these "exceeding great and precious promises" they may become "partakers of the divine nature". (2 Peter. 1:4.) Truly, the Lord Jesus came that His people "might have life, and that they might have it more abundantly." (John 10:10, b.)

[To be Concluded.]

ESAU: THE MAN OF THE WORLD.

By L. O. Lineberger, Rutland, Ohio.

"Esau,, who for one mess of meat sold his birthright." (Hebrews 12:16)

"And he did eat and drink, and rose up and went his way." (Genesis 25:34)

This man Esau makes a strong and lasting appeal to us, because somehow he is so very like ourselves. We cannot help being much in sympathy with him, because we feel ourselves much akin to him. To condemn him—and we must—is to condemn ourselves. To excuse him—and we cannot—is to excuse ourselves.

Esau is the most perfect type of the man of the world to be found in all the Bible. He stands for the mere man of the earth. He is so completely of the earth, earthly, that his soul admits of no flashes from heaven. For this man, life is bounded by two points, in time—his birthday and the day of his death. We do not wonder, then, that the Bible is very severe on Esau. It speaks of him as a "profane person" who for a single mess of meat sold his birthright.

I. *His Birthright.*

What was the significance of this birthright? What was its meaning and value?

It was the right of the oldest son to take his father's place as head of the house, and the right to inherit twice as much of the family estate as any other son. But it meant far more than that. It carried with it the privilege of being the religious head of the family. The owner of the birthright was the spiritual representative of the house and stood in the line of covenant relation with God. Abraham had been "the friend of God", and was chosen to be the father of a spiritual race worshipping Jehovah.

There was to be a sacred compact between God and the head of each successive Hebrew family, to be handed down from father to his oldest son. Esau was the first son of his father, and had this right. He was the son of promise and privilege. His opportunity was a great one, one to be esteemed and prized. But he counted it of little worth. He did not deem it a thing of value, but depreciated it, belittled it, and finally threw it away.

Let us get the scene of his unworthy act before us. Esau, who was a hunter of renown, is just back from one of his usual hunts, with an appetite whetted as nothing can whet it but long rambles in the forest. It is far past meal-time, and as he comes up to the tents of his people, he smells the delightful odor of a pot of lentils which his brother Jacob is cooking. He feels that he must have some of them at once, and cries, "Let me have some of those wonderful lentils, feed me with that same red stuff; for I am faint."

That moment Jacob saw his chance. He had waited for that hour. He was from birth and by nature a bargain-driver anyhow, and he had come to know that Esau did not set any great value upon his birthright. He would likely sell out rather cheaply, especially now that his appetite was ravenous. So Jacob said, "I will feed you if you will sell me first your birthright." Now, Esau was one of those who believe that "a bird in the hand is worth two in the bush." So he thought a moment, and only a moment, and said, "I'll do it"; and on the spot he took his oath and closed the deal; and the thing was done. When he is famished with hunger why should he not give up a spiritual and far-away thing for a material and present good? Why should he deny his clamoring animal passion for a distant future blessing? Why should he forego a present pleasure for a prospective good? "What good is this birthright when I am hungry?" said Esau. He would "take the cash and let the credit go." When the sound of silver is in Judas' ear, why should he not at least

snatch the silver from the sinking cause of Christ? "Now that Paul is in prison," says Demas,—who 'loved this present world,'—"why should I waste my life for an intangible dream?" O the tug "this present world" makes at the heart of a Lot, of an Esau, of a Demas, and at the heart of all of us who 'walk not by faith, but by sight'! But the birthright is gone. The beans are eaten. So Esau ate and drank and rose up and went to roving again as if he had done nothing more than to eat an ordinary meal. But will not the deed of this day come up again?

It is safe to say that Jacob had long noticed the lightness with which his brother treated his birthright, and that for a long time he had teased him to sell it to him. For, as Dr. Whyte says: "No man sells his birthright on the spot. He who sells his birthright sells it many times in his heart before he takes it so openly as that to the market. He belittles it, and despises it, and cheapens it, at any rate to himself, long before he sells it so cheaply to another. No man and no woman falls in that fatal way without having prepared their fall for themselves in their hearts. Esau had shown his contempt for his birthright a thousand times, and in a thousand ways before now. Everybody knew that Esau's birthright was for sale, if anybody cared to bid for it. Isaac knew it, Rebekah knew it, and Jacob knew it; and had for long been eyeing his brother for a fit opportunity." In a foolish moment "the prophecy of the far future, and the blessing of a thousand years", which he had come to prize less than "a haunch of good venison", were recklessly traded off. "And Esau did eat and drink, and rose up, and went his way."

II. *His character.*

Philo, a Jewish writer who lived about the time of Christ, called Esau, "a wooden man". Another of our own day has called him "a fine animal". Both are true estimates of the man. After he had made the fatal

blunder of his life we are told that he ate and drank, and rose up and went his way: "Thus Esau despised his birthright." It has been said, that this sentence is a true biography of the man. It tells us in a few words just what life meant to Esau. He lived for the food he could get, for the drink that satisfied his thirst, and for the sport he could get out of life. Life was little more than a joke to him. He lived an empty life, and when he died he left an empty dish as his only monument. Are there any Esaus today? Yes:

"There is a number of us creep
Into this world to eat and sleep,
And know no reason why we're born
But only to consume the corn,
Devour the cattle, flesh and fish
And leave behind an empty dish;
And if our tombstone when we die,
Ben't taught to flatter and to lie,
There's nothing better can be said
Than that he's eat up all his bread,
Drunk up his drink and gone to bed."

How Esau disappoints us! Here is a man who was born, as we say, "with a silver spoon in his mouth." His birth had given him the advantage over his fellows. He was a man of enviable qualities; just the kind of man that most would admire. He had a strong, athletic body; had a rare courage and daring; was "a mighty hunter." He was jovial, free-hearted and easy-going. He had the strength of a giant, the eye of an eagle, and was a prince of men. The boys of his community imitated him, the silly girls greatly admired him, he was a favorite with all. Think what a "hit" Esau would have made in our sport-loving age! He was in most ways more noble than his brother Jacob. And yet, for all his good qualities, he was all the time a heathen; more animal than man; all body and no soul. Esau was the creature of the moment,

governed by the immediate impulse. He was incapable of taking the long view. Jacob kept his eye on the future; for the future he lived and worked and schemed. Esau's actions were determined by his appetite; Jacob's by his ambition. This is why in the book of Hebrews the sacred author calls Esau "a profane person"; not that he was given to profane language or vicious acts, but because he made no place in his life for God. There was no room in the life of this charming man for religion. He had no deep convictions; no standards by which to live. He was a city without a temple; a soul closed to the winds of God. He would recognize no moral obligations, nor submit himself to any sort of discipline. There was much in him that was noble, but it was natural and accidental; it had cost him nothing to achieve. His virtues were mere incidents, with no root in principle, and so withered before the hot tests of life. To Esau anything was right if he wanted to do it, and nothing was wrong. He was a realist, and has multitude of followers in every age. His progeny today is a numerous one. Esau's creed was that of the savage:

> "I bow to ne'er a god except myself,
> And to my belly first of deities.
> To eat and drink your daily food and drink,
> This is the creed of sober-minded yeople,
> And not to fret yourself."

Esau never prayed. He never thought about God or his own soul. He cared nothing about such matters. Unlike Jacob, he never saw the angels. He belittled his own manhood, and lived as if he had been only a high grade animal. And a life without God, without faith, without prayer is a tragedy,

> "For what are men better than sheep or goats—
> That nourish a blind life within the brain,
> If knowing God, they lift not hands of prayer?"

His crime was the crime of failing to appreciate man's true dignity and destiny. He never approached Shakespeare's fine conception of man expressed in the words:

> "What a piece of work is man!
> How noble in reason; how infinite in faculty;
> In apprehension how like an angel;
> In comprehension how like a god!"

He seems never to have dreamed of the man he might have been. There was no tomorrow in his program of life. He lived for to-day. He was but half a man, and that the meaner, the temporal, half. He forgot that he was made in the image of the invisible God; that he had the awful gift of immortality. That he had a life beyond the grave seems never to have entered into his thoughts; if so, it troubled him not at all. This "narrow life spanned his hopes and expectations; the impure earth yielded him all his joy." He lived on the lowest slopes of life; lived the mere life of the flesh, and was unreasonable, unspiritual, worldly. And any man who so lives is unthinking, unreasonable, unspiritual, lost. In all of us the animal appetites clamor, and the spiritual ideals call. And as we yield to the one or the other, we rise to the angel or sink to the beast. We have but to stifle our angelic possibilities to give full sway to the beastly tendencies in us. But

> "A man's grasp is beyond his reach,
> Else what's a heaven for?

III. *His Outcome.*

When Esau had sold his birthright; had eaten and drunk, and gone his way, he was then the beginning of a ruined man. But how masterful he appeared in it all. What he had done did not trouble him in the least. He had not an ounce of regret, then. To him privileges were things to trade on; and he traded on his. He sold his

spiritual heritage as calmly as if it had been a share in a stock company. He played with eternal prerogatives as if they were but toys of time. He went recklessly where angels fear to tread. He took steps fraught with the gravest consequences in the most flippant manner. But one day Esau regretted. One day he cried "with a great and exceeding bitter cry, and said, Bless me, even me also, O my father." "And Esau lifted up his voice and wept."

But it was useless to regret then. No good in weeping now. One can no more bring back golden opportunities which he has squandered than he can gather up water spilt upon the sand. And we read that Esau "found no place of repentance, though he sought it earnestly with tears."

"The moving finger writes, and having writ moves on;
Nor all your pity nor wit can lure it back to cancel
half a line;
Nor all your tears wash out a single word of it."

What he had done was in the past, and irrevocable. The time came when he would have received the inheritance, but he had bartered that. There was an "afterward" to this deed of Esau's. There is an "afterward" to the doings of us all. All our acts have an "afterward". We may, like Esau, shut our eyes to it. Like him, we may forget that we have a future, but that future we will sometime face. When it was too late this man saw the value of what he had thrown away. He realized, when it was too late, the man he might have been.

The tragedy of Esau was that he took life as a joke. To him nothing was serious. He sinned with the utmost ease. He was fickle about righteousness and had a secret delight in cussedness. He spurned the religion of his parents, trampled on their hearts, married into a pagan family, and because the father of a race of men that were throughout their history the enemies of God and

God's people. From him there sprang a long line of dukes and petty rulers who were the bane of righteousness and human decency all their days. The Edomites, like their father Esau, were a profane people; an unscrupulous, godless and brutal race. One has but to recall the Herods of the time of Christ to confirm that. One of them built the Temple in Jerusalem, but he did it not out of reverence to God, but from political motives, for the purpose of furthering his own selfish ends. As a matter of policy he slaughtered the innocents to cut off a possible rival to his throne. Another one of these was referred to by Christ as "that fox", because of his diabolical nature.

Who can measure the far-reaching effects of the deliberate sins of Esau? It was years from the time he sold his birthright until he lost the patriarchal blessing too. He had all these years in which to repent of the birthright-barter, but he never did. Even when he found himself a ruined man, and showed grave concern about his past actions, it was not because God had been wronged, but because of personal loss to himself. To the very end his heart was impenitent and full of hatred, and the sorrow of the world which worketh spiritual death to the soul had its way with him.

There is no more that we can say of Esau; except that when he died he went to his own place. But every man goes to his own place—the place in eternity which he makes for himself in time. It was a dear mess which Esau ate that day. Perhaps you are ready to call him the biggest fool in the world, and say that nobody else ever did such a foolish thing; nobody else ever so completely lived for futility. But you are wrong. There are plenty of Esaus among us today. It is a most common thing for men and women to sell their souls, and sell them for as near nothing as Esau did his birthright. If any of you are doing it now I ask you to remember Esau amid the ruins of his promising life.

"Watch by our father Isaac's pastoral door—
The birthright sold, the blessing lost and won,
Tell, Heaven, his wrath that can relent no more,
The grave, dark deeds that cannot be undone.

"We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown;
Thus, Esau-like, our Father's blessing miss,
Then wash with fruitless tears our faded crown."

PAUL

By Prof. J. A. Faulkner, Drew Theol. Seminary, Madison, N. J.

After the Founder, Paul is the greatest name in Church History. His books, preaching, missionary labors, and theology; his influence on the fate, character, polity, and ideas, of Christianity; the force, many-sidedness, and wonderful fascination of his personality; his humanness amounting at times to weakness and defect, and his loftiness of soul and the enthusiasm and divine inspiration which burns with quenchless flame and sways him through and through; his rebirth in critical times in later history; —these and other things set him apart by himself among all the sons of men. If the tendency to deification which some critics claim the early Church showed in regard to Christ really existed, the Church would have defied Paul, as the Roman Catholic Church far later practically deified Mary. He was far from an Apollo in personal appearance, but all the gods in all the mythologies pale away before that burning and shining light. And if you want a pope, someone to rule the Church in polity, guide it in religion, and teach it in theology,—surely no one was ever more worthy of that honor than Paul. It was not his fault that he came after Peter in time, but when he once got on the stage he was the Rock, he filled the scene, he dominated the Church from Antioch to Spain, in fact one might almost say he was the Church as Luther was the Reformation.

Influence of His Greek Culture.

What made him? There was, first, Tarsus. It was a typical city of Græco-Roman civilization, of which Paul was ever proud (Ac. 21:39), with its large element of Greeks, Romans, Jews and Orientals, a cosmopolitan center, the capital of Cilicia, a free city, a Roman colony, and

had a university with eminent teachers and enthusiastic students. In fact Ramsay speaks of Tarsus as the "one example known in history of a state ruled by a university acting through its successive principals." Through a gift to his father or grandfather his birth there made him a Roman citizen, a fact which came in good play occasionally—not always (2 Cor. 11:25)—saving him from scourging, which with his not too strong constitution might have seriously incapacitated him at times. "It was the one city which was suited by its equipoise between the Asiatic and Western spirit to mould the character of the great Hellenist Jew." It gave him a world outlook, a statesman's mind by which he planted Christianity in the strategic centres, a cosmopolitanism and culture as shown in his fine bearing before rulers, his ease on the Areopagus and the philosophical tone of his address there, his quotations from pagan classics, the Stoic diatribe which he occasionally adopts, and his mastery of figures of speceh and other literary devices. It especially gave him his wonderful use of the Greek tongue. Jowett took him down a peg here, referring to his "broken words and hesitating forms of speech, with no beauty or comeliness of style," and it is true that he wrote the *Koine* or common contemporary Greek, and he is at times so overborne by conflicting interests and the thousand thoughts and emotions which well up for expression that he breaks up the language and makes it swell and crack like thin ice over a windtossed lake. His use of the language is phenomenal. Raillery, sarcasm, winning words of love, indignation, joy, grief, philosophy, logic, appeal, poetry, deep organ peals that mount up to heaven, like the last part of Rom. 8 or like Eph. 1, the delicate compliment or greeting, the use of thirty rhetorical figures—he is shortsighted who sees in Paul's linguistic irregularities a lack of power in wielding a language whose use in offhand addresses made governors tremble and caused him to be worshipped as Hermes, or Mercury, the eloquent spokes-

man of the gods. Of course he spoke in Aramaic (modified Hebrew, his mother tongue) too, and he probably knew Latin. The expert, Prof. A. T. Robertson, says that Paul spoke Greek "with the ease and swing displayed by no other New Testament writer save Luke and the author of Hebrews,"[1] and Blass even claims that he wrote at time rhythmically elaborated artistic prose.[2]

Speaking of this Hellenistic endowment at Tarsus, we must not think of Paul as a scholar in the modern sense, but only as a wide-awake, informed, inquisitive, well read man. The maxim of Menander (1 Cor. 15:33), the Cleanthes (also Aratus) quotation in the Athens speech (Ac. 17:28), and the blunt condemnation of Cretans by Epimendes (Tit. 1:12), with perhaps echoes of other passages, do not mean that Paul was at home in the classics, any more than we can say that he had not read for himself and repeats only from hearsay. We do not *know* whether Paul attended the university, but it seems probable. Besides, the world was quivering with ideas from philosophers, wandering poets, teachers, quacks, and it was impossible for a man of Paul's restless inquiry to remain untouched. Paul's diagnosis of the wisdom and truth taught by the schools in 1 Cor. 1 and 2, his rejection of it as the answer to the soul's needs, and yet the freedom and universalism of his outlook, show that he was a Hellenist. He has a Platonic expression in 2 Cor. 5:10 and a Stoic in 9:8, and that beautiful passage in Phil. 4:8 could only have been written by a Greek. It has been said that some of the finest things in later Stoicism Paul took over and touched with Christian light, such as the divine immanence, wisdom, freedom, brotherhood,[3] though it is a question whether he could not have gotten these also from his own religion and from the teaching

[1] Paul the Apostle, in **Int. Stand. Bible Encyc.** iv. 2274 (1915). This is perhaps the best brief discussion of Paul in any language.

[2] **Die Rhythmen der u. s. w. Kunstprosa** (1905), quoted by Deissmann, **Light from Anc. East**, 64.

[3] **A. B. Alexander, Ethics of St. Paul, 1910, 49 ff.**

of the Spirit. The resemblances in language and thought between Seneca and Paul are so numerous that some have wondered whether there was not a direct connection between them,—a situation more interesting than likely. Why could not both have drawn from common sources?[1] As to the influence of Hellenism on the substance of Paul's message Harnack has stated the truth that "notwithstanding Paul's Greek culture, his conception of Christianity is in its deepest ground independent of Hellenism." It is undeniable that Paul's birth in Tarsus and his acquaintance with the Græco-Roman culture was an indispensable qualification for the immense service he rendered in being the true *pontifex* (bridgemaker) between Christianity and the pagan nations. Through him that religion came over to us.

Roman Citizenship.

His Roman citizenship had also an influential place in his preparation. It gave him immediately a place of honor. "He ranked with the aristocracy in any provincial town." It gave him also an imperialistic vision an idea of the empire as divine in its place and its rulers the God-ordained instruments of order and protectors of Christians; and if that empire should turn against Christianity the action is so unnatural that it (or the emperor) by that very fact becomes Antichrist.[2] He outlined the relation the Christians should sustain to the state, and in every epistle he gives ethical counsels to lessen the chances of their collision with it. The idea of citizenship is a familiar one with him, and his statement that "our citizenship is in heaven" (Phil. 3:20) does not mean that Christians have no earthly duties. He is the only apostle

[1] Lightfoot, **St. Paul and Seneca**, in **Dissertations on the Ap. Age**, 1892, 247 ff, also in **Com. on Phil.**, and Carr, **St. Paul's Attitude to Greek Phil.**, in **The Expositor**, ser. 5, vol. 9.

[2] I cannot, therefore, agree with Moffatt that Paul's "perspective was not imperialistic," **Paul and Paulinism**, 1910, 66. In the sense of a long world-wide scheme of things for Christianity in detail that may be partly true, but not of Paul's grasp of its universal destination.

with a philosophy of history, of course not in details or philosophical terms, but a rational account of the past, present and future considered genetically in a divine order of the world, an order which includes not only Jews but Gentiles. This comes out not only in his Athens speech (Ac. 17), but repeatedly in his Epistles. The religious side of this is developed with vigor and interest in Rom. 9 to 11, and closes with a song of triumph. Paul's political training enables him to organize the church as a permanent force in every community, and by its collections, councils, travelling apostles and prophets, and correspondence, as a force in the whole world. And this even if he did not expect a long continuance. He built as though the world was to last forever, he exhorted and taught as though it might come to an end tomorrow. He established churches in Roman colonies, Antioch in Pisidia, Philippi, Corinth, etc. His greatest epistle he wrote to Rome, which was the goal of his ambitions. Scholars have pointed out how exact was his knowledge of Roman law, and to understand him here, as, *e. g.* Gal. 3:15, 24; 4:12; Rom. 8:15-17 (cf. Heb. 9:15 ff.), one needs an acquaintance with Roman and Greek law and custom, such as, say, law of minor, guardians, wills, heirships, tutor or pedagogue, etc. In spite of serious and humiliating physical drawbacks (2 Cor. 10:10) he had the dignity of a Roman gentleman, and bore himself with grace and decorum before mighty ones, and usually received their respect in return, as by Sergius Paulus, Festus, and the centurion Julius who had him in charge on that famous voyage described by Luke with literary skill and mastery of nautical phraseology.

Alleged Influence of Mystery Religions.

The interesting question has been raised also whether the mystery religions such as Mithraism influenced Paul. The most that can be said is that he may have borrowed an occasional word or referred to an idea from them.

They exercised no influence on his thought. He was such an ardent Jew and was so immersed in Christ that psychologically there was no room for any material contribution from that side, and besides it was historically unlikely because Mithraism played no important part till the second century. Paul was a sensitive and alert soul, and it is impossible that he should have lived and travelled in that seething century without echoes in his writings of pagan customs and religions, but that they touched the substance of his thought is both unlikely in itself and without evidence. It is a favorite idea of some that his sacramental ideas were tinged with the mystery cults. In that age, says Hollmann, to every act in worship was attached real mystic processes and effects, though less for thought than for the immediate feeling, and Paul no less attributed actual effects to sacramental acts, in fact the word sacrament itself to this school means that which produces results by its mere celebration—the Catholic *ex opere operata*.[1] A convincing proof of this, it is said, is 1 Cor. 15:29. Now it is true that we cannot always distinguish the symbolic and the actual in Scriptural references, and baptism as a public putting on of Christ and burial into his death had a massive significance in New Testament times, just as it has today in heathen lands where it is the final break before all eyes with the old life, and so may fairly be called a new birth, a gift of the Spirit, etc. An act of renunciation so dramatic and portentous for the future fate of the disciple may also at times react psychologically to bring a special blessing or regeneration. But notice the actual process then and now. (1) The heathen hears the Gospel of salvation from sin through faith in Christ. (2) He accepts it. (3) That acceptance means the abandoning of his old life, perhaps his old associates, possibly his family, and an entry into a new and untried world. (4) Such a radical change is impossible without an inner change of thought, of pur-

1 Taufe u Abendmahl bei Paulus, Gotting. 1903, 14ff.

pose, of emotion, of will, etc. (5) That inner change is impossible without faith and an influence or gift of the Spirit. In other words in the very nature of the case he is already regenerated before baptism is mentioned. (6) He is baptized, in earliest apostolic times after a very short instruction, in later times after a longer, and today after a very long course. With all its importance, therefore, the baptism can necessarily only seal or publicly set forth blessings already in essence a possession of the subject. If baptism were in itself the first and indispensable vehicle of those blessings Paul's reluctance to baptize (1Cor. 1:14-16) would be inexplicable. Instead of being sent by Christ to preach and not to baptize (ver. 17), he would have been sent to *preach and especially to baptize,* as all Catholic ministers feel themselves called to do.[1] As to 1 Cor. 15:29 it might easily arise that people in anxiety for loved ones who had died unbaptized had gotten themselves baptized to help them, without meaning to infer that their salvation was in jeopardy. Paul uses the practice as an argument *ad Hominem* without indorsing or condemning it.

A. T. Robertson puts the matter well when he says that "so far nothing more than illustrative material has been shown to be true from Paul's teaching from this source" (that is, from mystery religions).[2]

Influence of Judaism.

More deeply than from any other source, than from all other sources combined, Paul drew from Judaism. He was a Jew, was proud of the fact, knew Hebrew Bible and Septuagint translation so well that he could quote either from memory though—corresponding to the universal methods of that time and long after—not striving after

1 By Catholic ministers I mean those of Roman, Greek Orthodox, High Episcopal and Oriental Churches.

2 On this question see Faulkner, Did Mystery Religions Influence Apostolic Christianity? **Methodist Quarterly Review,** Nashville, July, 1924.

accuracy, and knew also the apocryphal writings of later times. He was of course of the orthodox party,—in fact it is doubtful if the Sadducees gave any converts to early Christianity. By illumination from Christ he learned that all the distinguishing features of Christianity were in the Old Testament, justification by faith alone, Messiah as Son of God, conversion or regeneration, the call of the Gentiles, etc. According to Paul every logical Jew must become a Christian. His ideas of angels, demons, the world and cosmos, and the end of the world, are Jewish. If he knew how to use the Stoic diatribe or method of discourse, he knew also the rabbinnical as well as perhaps the allegorical method of Philo and the Alexandrians (Gal. 4:24). It was providential that Paul was brought up in the school of Gamaliel, and not in the narrower one of Shammai and thus was open to larger impressions. After Moses, Paul was the greatest Jew of history, and his name covers with glory the race that cast him out. When he is accused of attacking an unreal Pharisaism of his own invention,[1] that is wide of the mark, because Paul everywhere gives credit to the noblest things in his religion, quotes prophets and psalmists for the truths common to them and us, and condemns Pharisees only when, knowing these spiritual and liberating principles of their faith, they not only refused to follow them in receiving Messiah but opposed and persecuted him. At the same time Paul's attitude towards his people is a rebuke to Christians today, who as a rule have as little concern for the Jews as though they dwelt in another planet.

Did Paul and not Jesus Create Christianity?

In 1905 the brilliant young German radical Wrede came out with the thesis (in his *Paulus*)—of course not entirely original with him—that it was Paul and not Christ who founded the Christian religion. This view

1 Herford, **Pharisaism: its Aim and Method**, 1912, new and enl. ed., **The Pharisees**, 1924.

was rendered easy by two things, reducing the positive teachings of Christ by subjective criticism and enlarging those of Paul. Supposing our sources give a substantially accurate view of both Jesus and Paul, Wrede's interesting thesis may be weighed by answering three questions. (1) Are Paul's teachings essentially different from Christ's? (2) Did Paul himself recognize that he taught differently? (3) Did his contemporaries so recognize? Of course we might say that it never entered the heads of Christian students from the beginning till recently that Paul was thus a traitor to Christ, but that would be irrevelant because the presupposition behind many of the contentions of advanced criticism is that our fathers in these things were mostly fools. It was indeed Christ's pedagogical method to sow the seed, lay the foundations, and reserve to the apostles the farther development. Mk. 4:28; Jno. 16:12. The outpouring of the Spirit was the necessary ground on which alone the full Christian Gospel was possible. It was the function of that Spirit to take the things of Christ and reveal them unto the apostles and others. But if the latter essentially altered or added to the original message, they would have been guilty of corrupting the Gospel rather than developing it. Did they do that? Take the fundamental things. Paul did not invent the Divinity of Christ,—it is full fledged in Mt. 11:27; nor justification by faith in Christ,—it is another way of saying Mt. 11:28-30; nor Christ as Saviour,—he himself acted that part (Mk. 2:5ff.); nor the atonement (Mk. 14:24). No essential principle of our religion was invented by Paul, only carried out logically, illuminated and deepened by his powerful religious genius, in whom the Spirit lived and moved and spoke as in no other human being except John. Nor did Paul think that he departed from Jesus. To preach him alone, to glorify him, to know nothing but him,—that was not simply his ambition but the all consuming passion of his life. Nor did his contemporaries accuse Paul of leaving Christ

in those doctrines over which the liberal critics stumble. Outside of the regular Jews there were three parties who watched Paul. (a) The Judaizers blamed him only for introducing Gentiles into Christianity without demanding from them adherence to the law. (b) The Jerusalem party of James were content with Paul's line, they themselves holding to the law for Jewish Christians only; which Paul did not oppose. (c) Paul's party, who held that ideally the law was abrogated by the cross both for Jew and Gentile, but that meanwhile the Jew could keep it as earnestly as he wished if he did not impose it on others. So far as we know, the ordinary doctrines of Christianity were not denied by any one of these parties. The view of A. Drews (*Die Christusmythe,* 1909), that the divine Christ and his religion as historically known is the pure creation of Paul, is the logical result of Wrede's view, and is the *reductio ad absurdum* of the religiongeschichtliche Schule's interpretation of early Christianity, of which another is W. B. Smith's famous evaporation of Jesus into a pre-Christian myth or god (*Der vorchristliche* Jesus, 1906). But no man and no books in antiquity stand on firmer grounds of reality than Paul and his epistles, and a real Paul means a real Jesus, and an honest Paul means a Divine Jesus.[1]

Dates.

The events in Paul's life are not in dispute, but the dates are. If we take Prof. A. T. Robertson as sufficient for our purpose, we have his birth between 1 and 5 A. D., probably nearer 1, conversion 35, stay in Arabia 35-38, years in Tarsus and elsewhere 39-43, a year in Antioch with Barnabas (Ac. 11:26) 43 (44), visit to Jerusalem (11:29) 44 or beginning 45, first missionary journey 47-48, apostolic Council 49 (or 50), second missionary jour-

[1] I have considered this fully in Paul as the After-Christ, being chap. viii in **Modernism and the Christian Faith** (Methodist Book Concern, 2 ed., 1922, 167ff).

ney 49 or 50—51 or 52, arrival in Ephesus 53, third missionary journey 52 (or 53)—57 (or 58), arrest in Jerusalem 57, sails to Rome 59, arrives in Rome 60, release 63 or early 64, last journeys 63 or 64—67 or 68, death late spring or summer of 68 (possibly 67). This would make Paul probably between 65 and 67 years of age when he was beheaded outside the gates of Rome. As to his writings, 1 and 2 Thess. from Cornth during his second missionary journey, 1 Cor. from Ephesus in spring of 56, 2 Cor. from Macedonia, Gal. from Corinth (perhaps Ephesus), and Romans from Ephesus in third missionary journey, Phil., Philem., Clo. and Eph. during his imprisonment in Rome 60-62 (or 63), 1 Tim., Tit., during last journeys, 2 Tim. during last imprisonment probably early in 68.

Doctrinal Ideas.

As to Paul's theology, it is hard to say whether its driving principle is Jesus as Divine, or Jesus as atoner, or justification by faith alone in him. Perhaps it is better to say that all three were melted into one in a burning synthesis for which he gave up all, for of no one could it be said more truly that his theology was his life. God is the almighty ever-living spirit who in love worketh all things that have to do with salvation (see context Eph. 1:11) according to the counsel of his will. He is also righteous, and that aspect of his nature is as fundamental as his love. Christ is to be distinguished from God the Father (1 Cor. 8:6), who only is absolute God, that is, the fountain and source of what later was called the Trinity, Paul in this respect holding—if we might so say—with Athanasius rather than with Augustine. Christ is Lord, a Messianic and Divine title, through whom are all things, to whom belongs the fullness of divinity, and who may therefore be called the Lord of Glory (1 Cor. 2:8), an expression which sets Christ apart from all created intelligences in the very centre of ineffable Deity.

Though not God the Father he is yet God (Rom. 9:5; Tit. 1:3, 4; 2:13). But this does not make him less man, for his incarnation was not seeming but real (Gal. 4:4). He is also Spirit (2 Cor. 3:17), which does not mean the Holy Spirit (later called the third "Person" in the Trinity), for Paul distinguishes here, and gives that Spirit a distinct place in the being of the Eternal (2 Cor. 13:14). God with Paul, then, is not simply a mathematical unit, as with Mohammed, but is a complex unit, in which there is action and reaction and social richness of being, though there is no attempt at any scientific estimate of each in the life of God. But Paul was a Jewish monotheist, and he would have shrunk in dismay from that assumption of infallible and detailed knowledge of God's inner being which underlies the confident analysis set forth by some unknown Westerner in the sounding phrases of the falsely called Athanasian Creed, with its Amen of anathema (6th century).

With Paul salvation comes only through Christ, is not won by good works, but is the gift of God. It is necessitated by sin, which is not only actual transgressions but a racial fact, and is damnable. At the back of this salvation is atonement, which is a reconciliation or propitiation to God as just or righteous. The first step is justification, which is a declarative clearing of guilt through faith in Christ, and is accompanied by the new birth of the soul into the nature of God, peace with God, sonship, freedom from the law as condemning though not from the moral law as regulating, righteousness, etc. Baptism is the burial of the believer into the death of Christ, by which the new life is sealed and set forth. The Lord's Supper is a showing forth of the Lord's death till he come by a meal in remembrance of him, the cup and bread being a communion (κοινωνία, spiritual fellowship, not partaking) of the blood and body of Christ. The Church is the body of Christ, an organized society of believers in him in which he dwells through the Spirit. The

issue of faith in him is eternal life with and in him here and hereafter, and the end of those who reject is eternal judgment. The restoration of all things in him so that he shall be all in all, his death for all and therefore the possible salvation of all, must not be interpreted as a doctrine of Universal Salvation, as he distinctly asserts "punishment, eternal destruction" for those who know not God and obey not the Gospel of our Lord Jesus. The saved are also the elect and foreordained, this election, however, not being an arbitrary selection, since it is associated with two facts: the personal fact that the elect is in order of thought first foreknown (Rom. 8:29), that is, foreknown as believing, and the historical fact that he is part of an elect race. Paul's doctrine of election is mainly this: a vindication of the calling of the non-Jews to salvation as not an accidental thing, but as part of an eternal purpose and ordination of God, prophesied in the Old Testament and realized in the history now going on before the eyes of his readers. This of course does not exclude personal election, which is also fundamental with him.

Rebirth.

It is a strange fact that Paul had to wait fifteen hundred years for his chief influence, when he came to his own for the first time in Luther and Calvin. He was not entirely unknown nor unloved in the later age, and the great Augustine (converted 386) walked in his footsteps as to some of his ideas, but he really became a lost leader until he emerged out of the long past to theologically lead forth the hosts of the Reformation. It is a tragic eclipse. How do you explain it? (1) The fewness of copies of his writings in the hands of Christians. (2) So far as the influence of the New Testament was concerned, the more moderate and commonplace ideas of Peter suited some, the flaming heart of the mystic John others, and the Old Testament was always the common possession of Chris-

tians as Holy Scripture. (3) There was an individuality and passionate earnestness in Paul's ideas growing out of his experience which set them above the common level of Christendom. (4) Heathen and Jewish conceptions and customs filtered in so persistently that Paul was soon smothered, and these very early became hardened into Catholicism. The legal and magic atmosphere that the ancient Christians breathed was too strong for the Paul's doctrine of faith as trust in Christ alone for the life of God in the soul. And perhaps they were fearful to leave converts coming out of the awful immortalities of paganism to that sole guarantee for morality, and therefore they early transformed Christianity as New Life into Christianity as New Law. They would of course still say Faith, but they generally meant Law when they did not mean Creed.

THE SIGNIFICANCE OF THE NATURAL WORLD.

By Rev. Albert D. Belden, B.D., Superintendent Whitefield's Tabernacle, London.

"This is my Body"

How gigantic to the modern mind is the panorama of Creation! The story of earth's making, and the long succession of life forms, of the co-operation through milleniums of suns and planets, of forces magnetic and electrical, culminating in the marvellous history of man, is all told now, with a wealth of detail never before available, for the instruction even of our schoolboys. One would think that so majestic a drama would compel the human mind more than ever to ask what is the meaning of it all! Is there a discernible purpose with which man can consciously co-operate? Yet it is doubtful whether mankind was ever less inclined to ask such questions than today. The human mind is in danger of being fascinated by the practical and pleasure values of this vast mechanism over which it is securing increasing power. But as surely as man fails to ask such questions and discover the answers, so certainly is he doomed to become the "slave of the machine", and to find his inventions riding him to the destruction of his happiness and perchance to the loss of his soul. What then can be said as to the significance of the natural world?

1. *The first stage of our enquiry must be the realization that man is indeed the Crown of Nature so far as we can perceive.*

This is evident from man's domination of the earth and its forces. The nature of things is such that he comes to supremacy. He comes to that supremacy through the emergence of something that is not in the lower forms of nature to the same degree, namely the

power of the Self-Reflecting Mind. All nature waits for understanding, for interpretation, for significance, till man arrives. No cow, calmly ruminating in a field of buttercups, ever succeeded in composing an ode to the skylark. Not till a Wordsworth appeared was it possible for Nature to think, or to declare, "I have felt a Presence that fills me with the joy of elevated thought."

But further, we may go on to say that it is only Man viewed spiritually, regarded as a personality essentially above Nature, who is really Nature's crown. For if materialism is the explanation of his being, and the glory of the lighted mind is only a cunning survival-trick of protoplasm, if the loves of his life which express himself, his personality, are but a transient dream, unvalued by the Universe, then man is not to be described as the Crown of Nature at all but as its dupe, the offspring of a cruel fraud. For in producing a self-conscious creature, able to value its own being as something the loss of which is intolerable, the Universe surely incurs a quite peculiar responsibility. "Thou shalt not kill" is supposed by Man in his simplicity to be a Divine command, but no creature has so much right to place the onus of such behaviour on the creative power itself as the self-conscious soul. Great as Nature itself is, nevertheless, as Tennyson says: "What know we greater than the soul"—able to mirror in its depth the whole of creation, able to cast its noose of calculating thought about the farthest star, able to follow the plans which have issued in its own production!

That wonderful thing called Love, the valuation at a supreme degree of one human being by another, does not hesitate to weigh the whole material creation with all its infinite wonder as but a gossamer thread in comparison with the value of the soul beloved. That astounding valuation, the most real thing in the experience of most of us,

has to be explained. It emerges from the Universe in its highest form of life, and we have a right to assume by virtue of it that it was for precisely this valuation the Universe came into being. The world was made by Love, a lovely thing, for sake of Love.

> "This world's no blot or blank for us
> It means intensely and means good."

Thus we reach the great truth that the Natural World is an expression of Divine Personality for the sake of human personalities who shall be capable of answering love with love, and understanding with understanding. The existence of the Natural World is therefore deliberate and necessary.

> "So through the thunder comes a human voice
> Saying 'O heart I made, a heart beats here'."

2. *It is worth while enquiring a little further into this Love-purpose in Nature.*

The love relationship in life has two great requirements—one, a true egoism or self-hood; the other, a sincere altruism or otherness. There is no meaning in a love which does not reflect a deliberate choice of an independent personality. It is the very possibility that the one who loves might not do so which gives dignity and meaning to the fact that he does. True self-hood alone gives value to the attestation of love. The love of an idiot cannot be said to have the same value as the love of a person in mental health. The love of a careless and indifferent person is bound to be motived, mainly, by selfish consideration and will thus itself become careless and indifferent at last. The more independent and self-contained a personality, the greater the meaning and value of its self-giving love.

But then for real Love there must be the fullest and

freest self-giving, in every way that the true devotion of one life to another demands. It is the interpenetration of soul with soul, the pooling of interests and resources, the making of two lives one, not by the loss of either, but by the finding and the enrichment of each in each, that alone is worthy to be dignified by the name of love.

Now Divine purpose in Nature, taking into account all that weird history of the past which so often looks to us bizarre and terrible and all the travail of the present with its painful discipline, turns upon this double necessity for self-hood and for otherness. Life in Man had to be moulded to a Divine egoism—rounded to a separate self as Tennyson puts it—and the arena of Nature with its struggle for the individual life is certainly an appropriate mechanism for the development of such self-hood. Nature with its tremendous emphasis upon self-preservation is exactly the scaffolding for the building of intense and virile self-hood.

The same explanation must lie behind the intense suffering permitted in human experience. There can be no full enjoyment of life until the self is formed, discovered and realized, and everything that drives the soul in upon itself, that calls upon it for independent exertion and self-reliance, is grist for this mill that is making the man.

The greater part of this process which is never entirely painful, which indeed throbs with a very great and fierce joy, lies below the level of the soul's conscious experience. It lies away back in the natural history that precedes the level of self-consciousness. Psychologists warn us that it reaches its climax probably in the human child of nine years, though beyond that age the accomplished work of Nature has to be finished and polished and consolidated.

The goal, however, of this definitely creative self-hood, this self-hood produced by the mechanism of Nature, lies in *a sincere altruism,* a *splendid otherness.*

All the meaning of the past centers for its fulfillment in the consecration of its realized self-hood to the society of selves, to a Kingdom of God. "I have a life to give, I can devote myself," is the supreme discovery of every soul. Only in self-giving lies the highest joy of life, and in such devotion there is no loss of self-hood by one iota, but rather a final realization of self in the scale of the Universe.

The child is grown and takes to its own part its father's purpose and cries, "Know ye not that I must be about my Father's business?" These words, coming as an echo from the noblest Self in all history remind us that in Jesus Christ the significance of creation is summed up. Christianity is at one and the same time the most spiritual and the most materialistic of all faiths. It is highest, purest, most spiritual good, incarnated in flesh. It is the Soul of creation emerging on the very streets of life.

It has been well pointed out that the materialistic interpretation of existence is intolerably dull. Wood is *only* wood; iron is *only* iron, flesh is *only* flesh; a sunset is *only* a conglomeration of gasses. "A primrose by the river's brim, a yellow primrose was to him, and nothing more." But when Jesus said, of common bread, "this is My Body" He made all the world spiritual. Perhaps no greater despite has ever been done to His words than to take them and limit them to a wafer blessed by the priest, or to bread broken on the Communion Table. Quite obviously, the whole purpose of Jesus was to make everything in the world a sacrament, and every part of it a dwelling place of God.

All our human troubles center in our refusal to follow Him here. That Body broken at Calvary is a supreme instance of that sacrifice of God which runs through all Creation and first brought the Morning Star to birth and

justifies itself whenever a soul arises to say in answer: "I have a life to give, I can devote myself."

So the utmost height of Nature in self-conscious and sacrificial personality brings us face to face with what we know to be Divine, and in that knowledge, that sense of God, we have already passed beyond Nature into fellowship with Nature's Lord—the beginning and the end have met.

At that point emerges the Significance of the Natural World.

"A MAN OF GENIUS."

By Geo. E. Burlingame, D.D.
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Mr. J. Middleton Murry is an English literary critic of note, former editor of the *Athenaeum,* contributor to the *Times Literary Supplement,* Chief Censor during the World War, and author of several volumes of criticism and poetry. He has the enthusiasm of youth (he is not yet forty) and has a fascinating style. In an essay on Walter De la Mare ("Countries of the Mind") he writes: "In the vast wreckage of faiths with which the modern consciousness is strewn, there remains one thing in which we may believe without fear of disillusion: we may believe in beauty."

Mr. Murry has not only saved his faith in beauty from the wreck; he has salvaged his faith in ideals as well: "If the soul lives in its own right, having a core of active being, it lives by an ideal. There is no escaping that Kingdom of Heaven which is within you, because it is the condition of the soul's vitality. . . Life as we know it cannot bar the gate against the ideal. If it is a dream, it is a dream to live by, and a dream we live by is more real than a reality we ignore." In one of his poems he thus marks the contrast between such dreams and such realities:

"Or was it I who tarried, you who strode
A great league onward, having seen a sign
Beyond the low horizon of the road,
Going your way and leaving me to mine?
Or did you call me and I did not hear?
Or did you beckon as I went astray?
The echo of my footsteps dulled my ear;
My head was bent upon the dust alway."

(Poems 1916-1920)

Mr. Murry not only believes in beauty; he believes that in the moral character and the teaching of Jesus of Nazareth superlative beauty is revealed. Amid the crash of all "the vast wreckage of faiths" to which he alludes, he has made his voice heard in a book published by Harper's in 1926, "Jesus—Man of Genius". Mr. Murry affirms in lucid style and unambiguous language his faith concerning Jesus:" I do at least sincerely believe that Jesus of Nazareth was the wisest and the bravest, therefore the greatest man who has lived upon this earth. . . . To the wisdom of the perfect teacher in him was added the perfect brother. . . He was, in very truth, the ineffable Word made Flesh".

This tribute of appreciation for Jesus, gives especial emphasis to his genius. "Much of my life has been spent in the effort to understand men of genius. And Jesus was above all else a man of genius." Mr. Murry's book has evoked high commendation from men eminent in both literary and theological circles. Dr. Joseph Fort Newton, writing from a broad experience in the ministry (he began as a Southern Baptist, became a disciple of David Swing, attained to the pulpit of City Temple, London, made famous by Joseph Parker, became a Universalist pastor in New York, and now serves as rector of an Episcopal Church in Philadelphia) gave to the publishers for an advertisement at Easter the following "Open Letter" of unreserved approval for Mr. Murry's confession of faith:

> "The Middleton Murry book, 'Jesus—Man of Genius', is one of the most extraordinary books of our time, and I do hope it will have a very wide reading. Its vivid style, its singularly penetrating insight into certain aspects of the life and teaching of Jesus, set it quite apart from any other book that I know. The section devoted to the teaching of Jesus has a quality of its own, so much so that I wish in some way attention might be especially called to it."

There is no reason for believing that Mr. Murry's adventure in a field outside that of the literary critic, was inspired by such an animus as that which possessd an older and more eminent authority in the same field (recently deceased) to perpetrate that amazing travesty on scholarship, "Jesus, A Myth" (by George Brandes). Nor does Mr. Murry's work show any signs of being a mere by-product, chips from an English editor's desk. It may well be, and probably is, the best product of literary craft yet produced by the author. Written in serious vein and with serious purpose, it must be taken seriously, as Dr. Newton's "Open Letter" signifies.

It is, however, a venture involving grave responsibility, even for an eminent specialist in his own field, to affirm openly and at length under a Harper imprint, positive convictions concerning "the greatest man who has lived upon this earth". One does not as a rule write pretentious volumes about Jesus for mere pastime; nor can one profess indifference to the probable influence of such volumes on the probable army of readers. Mr. Murry, indeed, tells us that he was thinking of the writer rather than of the reader when he wrote "Jesus—Man of Genius". In his preface he says:

> "I do not propose to offer an apology for this book. I wrote it because I needed to write it. The time had become urgent upon me to make up my mind about Jesus. For reasons which concern myself alone, I desired, if I could, to make him wholly *real* to myself."

We are allowed to infer, from this intimate avowal, that if there had been no publisher to accept the manuscript and no public to read Dr. Newton's "Open Letter", the book would have been written nevertheless, because the writer needed to write to produce a certain desired effect upon himself. Or, to state the matter

otherwise, the book was written without consideration of its probable influence upon others. Mr. Murry has undergone some change in his "shop practice" as an author since he wrote his essay on Rosseau nine years ago ("Aspects of Literature"). He then advanced, if he did not explicitly avow, a principle of his craft which he now abandons. Of Rosseau he says: "To his contention that he wrote his books to ease his own soul it might be replied that their publication was a social act which had vast social consequences." Whether or not Mr. Murry himself did really endorse this view (and the passage is to some extent ambiguous), it is in harmony with an ideal, a "dream to live by", which has the approval of the chief souls in the world of literature. Mr. Murry appears to have written a book in order to ease his own soul, without considering its vast social consequences; certainly without foreseeing that a Christian minister eminent in the world of books would write for the New York press an "Open Letter" concerning "Jesus—Man of Genius", in order that "in some way attention might be especially called to it."

Mr. Murry confesses no handicap in his adventure into the realm of religion and of Biblical Criticism. He considers the latter field to be anybody's game, finding "a welter of conflicting opinions, among which my own appeared to have as good a right to existence as another's. After a time, indeed, it occurred to me that it might have a better right than some. My training as a literary critic might be the equivalent of the more specialized training of the professor of divinity." He professes his most compassionate concern for those earnest Christians who hold the traditional faith that "Jesus was very God" and who "have been left with a sense of the emptiness, even of the sacrilege, of some of the Higher Criticism. From my own experience I well understand, and heartily sympathize with, the simple Christian who cries, 'They have taken away my Master, and I know

not where they have laid him.' I confess that not a little advanced criticism of the Gospel narratives repels me as a man, and irritates me as a critic, by its assumption that Jesus was an ordinary kind of man."

Surely the Christian faith is secure in the hands of this volunteer from outside the ranks both of Christian scholarship and of Christian fellowship (for he says, "I make no claim to the title" of Christian), who affirms that Jesus "was in very truth the ineffable Word made Flesh." We are eager to enjoy for ourselves what Dr. Newton in his "Open Letter" defines as a "singularly penetrating insight into certain aspects of the life and teaching of Jesus", a quality of Mr. Murry's book which sets it "quite apart from any other book that I know." We address ourselves at once, therefore, to "Jesus—Man of Genius", to profit by the "singularly penetrating insight" of the literary critic irritated by the advanced criticism of the Gospel narratives.

Mr. Murry begins his own narrative of the life of Jesus with his baptism by John at the age of thirty. "Of his life before that critical moment we know nothing save what his own words tell us, and what we may confidently deduce from them." The author's skill in the art of deduction is amply revealed in the following passage: "It is established, by Jesus' own words, that he was not descended of David's line; and it follows inexorably that the accounts of Jesus' descent and birth in the gospels of Matthew and Luke have the beauty not of truth, but of legend. The birth in the manger at Bethlehem, the Star in the East, the visit of the Wise Men, are devoid of all historical reality. These wonderful things did not happen." It is evident that Mr. Murry's sympathy for earnest Christians has not restrained him from depriving the Christian world of the joy and beauty of Christmas as manifested in the commemoration of the stories of the birth and infancy of Jesus. We recall that robust avowal cited in the opening

lines of this paper: "In the vast wreckage of faiths. . . there remains one thing in which we may believe. . . we may believe in beauty". The wreckage is vaster than we had realized, for it includes our Christian Christmas and its incomparable beauty. The annual spell of wonder and ecstasy may as well be dispensed with, for "these wonderful things did not happen".

We recur to Mr. Murry's preface to read again his avowal that "Jesus of Nazareth was the wisest and the bravest, therefore the greatest man who has lived upon this earth." Reassured by his statement that "the Jesus who is presented in these pages is simply the Jesus who is real to me—the Jesus in whose real existence I can, and in whom I do believe", we resign ourselves to the loss of Christmas and the Infancy stories, and begin the life of Jesus where our literary critic begins it, with the baptism of Jesus by John. Among the facts which "we may confidently deduce" as to the life of Jesus prior to the event, "one or two things we may say for certain. He plunged into the world; direct, first-hand experience of life, and more than village life, speaks in all his sayings. He suffered; he was bound to suffer. . . And a third thing which is certain is that he sinned. No man was ever less of a humbug than Jesus. When he went out to be baptized by John, he went out to be baptized for "the remission of sins." He was the last man on earth to seek such a baptism had he not been conscious of sin. No man despised mere ritual and empty ceremony more profoundly than he. He was baptized for his sins because he had sinned." In this hour Jesus was born a Son of God, knew the joy and peace of forgiveness, and discovered the Kingdom of God. "He had come to be baptized by John as a sinner, among sinners. . . In his later words we hear beyond all doubt the voice of one who had known sin, and the consciousness of sin, and the joy in heaven over the sinner that repenteth." Yet he was not even now entirely secure from the power of

temptation and the reproach of sin. So late as the last week of his life. In the execution of "the most deliberate act of his life", Jesus was the victim of "a strange exasperation", says Mr. Murry; he drove the traders from the Temple; "he had flung himself alone against the vast materiality of the Temple, and it had yielded." The next day when Peter called his attention to the withered fig tree, Jesus suffered an awakening: "a sense of his own exasperation, a knowledge that his own anger, being anger, was wrong. He had been caught unawares where wind and tide meet, and the tiller had trembled in his hands." Therefore in answer to Peter's comment he said, "Have faith in God. . . And when you stand praying forgive. . . that your Father in heaven may forgive your failings." Mr. Murry deduces from Jesus' words the clear proof of sin and contrition: "Why should Jesus speak now of forgiveness as the essential to prayer? Surely because the memory of his own exasperation pressed hard upon him. When he had most greatly needed to be one with God, the perfect instrument of God's purpose, he had been warped by anger. . . . By anger, God's Son ceased to be His Son. . . So Jesus' anger ebbed away. Henceforward, He appears as perfectly calm."

By this time, near the end of His life, Jesus had realized, after diligent effort to persuade other men to be re-born and become sons of God, that He Himself was the only one, and so He accepted the fact that He was God's Only Son. "He had known God as a long-lost Son His hidden Father. . . so He had become, inevitably, God's only Son. . . God's first-born Son, who had found no brother. . . What was His destiny? . . He must be the Messiah, the Anointed One, the appointed Judge, the Son of Man." However, to be the Messiah He must die. "No living man could be the Messiah, for the Messiah did not belong to the order of humanity at all. Nor did Jesus ever come to believe that He *was* the Messiah; but

only that He was to become the Messiah. . . that a living man should *be* the Messiah was simply unthinkable." At Caesarea Philippi as He pondered this idea "the burden of a mighty and intolerable destiny lay upon Him"; and under the stress of it he asked Simon the great question, "Who am I?" Simon's reply, as "for an instant he thought the unthinkable thought", led his perplexed questioner to feel that "God's lonely Son, for an instant, touched a brother". From that moment Jesus purposed death in order that He might become the Messiah. When at the point of death he cried out in despair, *"Eloi, Eloi, lama sabacthani?"* he was confessing His disappointment that He had not experienced "a miraculous change before death. . . put off His earthly garment and become the supernatural Messiah of Jewish expectation." In fulfillment of this program inviting death, it appears that Jesus took Judas into His confidence and sought his co-operation. "He needed but one man: one to betray Him. . . Even by the believers in the God-man, the name of Judas should have been revered as the name of the man by whose hand God's sacrifice was made possible. . Whether he was the unconscious instrument or the conscious partner in Jesus' purpose must forever remain hidden. . . From the bare facts of the synpotic story we are forced to conclude an understanding between Jesus and Judas. . . Judas also was fulfilling a mission. . . and bowed himself to the necessity of his great Master."

Before we consider Mr. Murry's account of events following the death of Jesus, it is fitting that we recur to those timely words of his in which earnest Christians are assured of his comforting sympathy for them under the havoc wrought by the "advanced criticism of the Gospel narratives." Mr. Murry says: "From my own experience I well understand, and heartily sympathize with, the simple Christian who cries, 'They have taken away my Master, and I know not where they have laid Him:' " The real truth, however, as Mr. Murry "de-

duces'' it, is that immediately after the arrest of Jesus, ''the Galilean disciples had fled from Jerusalem, back to their native land. . . Probably not one of them remained in angry Jerusalem.'' The entire tradition of a predicted resurrection in three days and of the appearance of Jesus to His disciples at Jerusalem on the day of his resurrection is simply a case where ''a whole pregnant chapter of the history of the early church had to be sacrificed to cover the traces of the disciples' own defection and despair. . . Doctrine was transmuting history.'' Yet ''in the vast wreckage'' there remains of the resurrection legend this much as Mr. Murry's sympathetic reply to Mary's wistful plea for her lost Master: ''The conviction of the continued life of Jesus in a 'spiritual body', reached first by Simon Peter in Galilee, is the reality behind the conflicting and mutually destructive stories of the bodily resurrection of Jesus. Of the reality of this conviction, of the reality of the experience that created this conviction, we cannot doubt. The great Christian Church was built not on a lie, but on a truth. . . The spiritual body of Jesus exists and is immortal.''

We cannot escape the reluctant conclusion, despite the lavish praise voiced in the ''Open Letter'' of Dr. Newton, that in the realm of New Testament Criticism and Christian theology Mr. Murry has failed to earn for himself the title he bestows on Jesus, ''Man of Genius''. We are impressed with the fear that somehow he has missed the way, or lost the clue or failed to hear the call, even as he so finely expresses it in his own verse:

> ''Or did you call me, and I did not hear?
> Or did you beckon as I went astray?
> The echo of my footsteps dulled my ear;
> My head was bent upon the dust alway''.

For Mr. Murry's glowing tribute to Jesus, who ''was, in very truth, the ineffable Word made flesh'', leaves the

"Man of Genius" far removed from the "Strong Son of God, Immortal Love" who is the Incarnate Word and Suffering Saviour of Christian faith and Christian history. "To put the matter simply", says Mr. Murry, "to one who does veritably acknowledge the truth of Jesus' teaching, Jesus cannot be more than fellow-son or brother. Greatest of brothers, first of sons, no doubt: but the moment he becomes different in nature from fellow-son or brother, what he taught as teacher is denied. . . Of course there are many to whom he was above all else a supernatural being—a God. I cannot share that belief because I do not know what it means."

With disappointment and with sorrow for the disillusion which has issued from our quest, we must dissent from the flattering verdict of Dr. Newton's "Open Letter". The "singularly penetrating insight into certain aspects of the life and teaching of Jesus" so highly praised offers us in the end, not a Redeemer who is able to save unto the uttermost, but a comrade in sin and error who during a brief sojourn on earth could not even save himself from the corruption and guilt of moral evil. What is there in such a view of Jesus to make it necessary or worth while to write a book, even (as Mr. Murry said of Rousseau) for the author to ease his own soul? For, to continue the quotation, the publication of such books is a social act which has vast social consequences. If Dr. Newton's "Open Letter" has the desired effect that "in some way attention might be especially called to it", Mr. Murry's book will be widely read and extensively received and frequently preached, with the consequence that more "earnest Christians" (for whom Mr. Murry has expressed such tender sympathy) will be driven to the despairing cry, "They have taken away my Lord, and I know not where they have laid Him."

We hope that history will repeat itself with Mr. Murry, and that ere long he will write another book, repeating the lines of his present preface: "The time had

come when it had become urgent upon me to make up my mind about Jesus''; and concluding with the ''Te Deum'' of the common Christian faith of the ages:

> ''Thou art the King of Glory, O Christ.
> Thou art the everlasting Son of the Father.
> When Thou tookest upon Thee to deliver man,
> Thou didst not abhor the Virgin's womb.
> When Thou hadst overcome the sharpness of death,
> Thou didst open the kingdom of heaven to all
> believers.''

A NEWLY DISCOVERED TETRA-EUANGELION.

By Professor A. T. Robertson, Louisville, Ky.

It is well to give the main facts concerning the new *Tetra-Euangelion* now in the Library of the Southern Baptist Theological Seminary. In the early spring of 1927, Dr. Adolph Deissmann of Berlin offered to me for purchase for our Seminary Library a manuscript of The Four Gospels which he had obtained when in Asia Minor in the autumn of 1926. It had apparently come from the Trebizond (Trapezunt) area. I at once saw the value of this opportunity and soon one of my graduate students, Rev. John Wick Bowman, Professor of the New Testament in the Presbyterian Mission Seminary at Saharanpur, Upper Punjab, India, became interested. He, by the assistance of his father, Rev. Winfield Scott Bowman, D.D., of Uniontown, Pennsylvania, and his brother, Rev. Karl Watson Bowman, with their wives, purchased the manuscript and presented it to our Library.

Professor Bowman at once proceeded to photograph the manuscript to take with him to India where he will edit and publish the manuscript from the photograph as a Thesis for the Th.D. degree here. He has also kindly presented me with a photographic copy.

Meanwhile it is well for some of the outstanding facts to be known. It is a beautifully written minuscle or cursive of the eleventh century (apparently) on well preserved parchment. Von Dobschütz has given it the number 2358. There are 350 pages, 175 leaves, though unfortunately there are some lacunæ. The page measurement is 12x15 C M (4¾x5⅞ inches). There is only one column to the page. The following passages are missing:

Matthew 1:1-9:32; 11:14-15:7; 26:71-27:31.
Mark 1:1-31; 4:2-36; 6:16-30.
Luke 3:8-25.
John 7:23-41; 12:31-21:25.

It will be seen at once that Mark and Luke are best preserved. The leaves that are lost are mainly at the be-

ginning of the parchment and at the end. Perhaps a little light is thus thrown on the possible loss of verses 9 to 20 in Mark 16 or whatever was the ending of that Gospel in Aleph and B. As we know today the easiest place to lose leaves in a book is at the beginning and at the end. The manuscript has not yet been carefully examined for purposes of comparison. It is apparently a mixed type of text as one would expect with an occasional leaning toward Dr. Streeter's Eastern Text. There is some ornamentation on the margin in places and lists of topics presented (chapters).

It may be stated positively that it is the most valuable document of the Four Greek Gospels in the United States with the exception of the Washington Codex. The manuscript will be available for use in the preparation of the new edition of Tischendorf's *Novum Testamentum Graece* now in preparation at the hands of a group of British scholars with the sympathetic support of American and German New Testament scholars. This work is a crying need made all the more acute by the tragic and apparently needless death of Caspar René Gregory, who had devoted a lifetime to preparation for this task.

In the 1912 Zeitschrift für die neutestamentliche Wissenschaft, Heft 3, pp. 266 to 268, there is an article by Dr. phil. Theodor Klug entitled "Mittheilung über mehrere neue Evangelienhandschriften aus den Klœstern der Kirchenprovinz Chaldin (Vilajet Tirabzon)" in which is given a list of fourteen manuscripts of the gospels hurriedly examined by Dr. Klug in three Greek cloisters in the Trapezunt area. He gives the page measurements, lacunæ, and possible age of each. It is clear that our document was not seen by Dr. Klug, though it is also plain that it is akin to this group of documents. Dr. Deissmann had hopes that some real connection could be shown between them. It is to be hoped that some European New Testament scholar may be able to make careful examination of the Greek convents in the Trapezunt region for New Testament manuscripts.

BOOK REVIEWS.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

The Philosophy of Personalism. By Albert C. Knudson. The Abingdon Press, New York, 1927. 438 pp. $3.50.

It is doubtful whether the modern Christian world has adequately realized to what extent the attacks upon the evangelical faith have grown out of philosophic world-vision. The usual conception is that the attacks grow out of modern science. The truth is that our faith, in all its essentials, has nothing to fear from genuine science. But false philosophies have given birth to a great deal of anti-Christian thinking, and these have usually put forth vigorous claims to foundations supplied by science.

The most significant recent step in religious thought is the development of a system of philosophy which accords with Christianity and rests at the same time upon impregnable scientific and empirical foundations. The late Professor Borden P. Bowne in his volume *Personalism* gave the elements of this newer philosophy. The system is expounded by Professor Bowne with very great ability, but it is not very easy or popular reading. In the present volume Professor Knudson gives us an interpretation of Bowne's Personalism which will be welcomed by multitudes of thoughtful students of religion. Personalism is, of course, closely akin to what has been known as Christian theism, but it is the theistic conception of the universe set forth against the background of modern speculative thought and in this way meets a situation which had been becoming more and more urgent in its appeal for a Christian interpretation of the world.

There are only five chapters in this book of 438 pages. Chapter I traces the history of the word Personalism in modern

thought and defines the meaning of the term. The conclusion after showing its relation to various philosophic ideas, defines Personalism as that view "which finds in the conscious unity, identity and free activity of personality the key to the nature of reality and the solution of the ultimate problems of philosophy." In other words the idea of personality is adopted as the key to all the problems on which men have speculated. It thus becomes the baseline or master principle of a philosophic system.

As applied to the theory of knowledge in Chapter II Personalism stands for the trustworthiness of reason against agnosticism, for the creative activity of thought against sensationalism, and for the privacy of the practical reason as against intellectualism.

As applied to the problem of reality, personality is held to be the key. The principles of individuality, unity, activity, volitional causality and the phenomenality of matter are in turn discussed and expounded. Personalism emphasizes the point that ultimate reality is concrete and individual against the universalistic and pantheistic teachings of Spinoza and Hegel. Personalism stresses the reality of the finite self. It stands for the unity of the whole as against any radical pluralism, but it recognizes the many-ness of being as one of its aspects. It seeks to protect thought from the fallacy of a monism which ignores empirical and vital facts on the one side, and from the fallacy of radical pluralism which ignores the basic unity of being. It holds that in the principle of personality is to be found the combination of the two ideas which supplies the true key to the meaning of the world.

One of the most useful sections of the chapter on the Theory of Reality is that which discusses volitional causality. The problem of causality is one of the most important and crucial in philosophy. The ultimate nature of causality as held in any given philosophy will usually serve as a criterion for estimating the system as a whole. Professor Knudson sketches the teachings of positivism, materialism and idealism on the subject of causality and concludes that the only self-consistent view is supplied by

causation conceived as volitional, and this of course is an essential aspect of the personal view of being as a whole.

The chapters on Personalism and Religious Belief and Militant Personalism are full of interest and suggestiveness. There is not space to give the argument here.

In setting forth the essential features of Personalism Professor Knudson has given a brief review of current philosophy in general. The arrangement of material is very clear and the style about as simple as the subject matter will permit. No system of philosophy settles all questions. There are heights and depths of being beyond our capacity. But the human mind is so made that it will always continue to grapple with the profoundest problems. This in no sense implies that the Christian philosopher abandons his Christian foundations. It only means that he is wise enough to include the facts supplied by historical Christianity and Christian experience as a part of the data on which any tenable world-view must be based. Personality is surely central in Christianity, and it seems strange indeed that philosophers can ever be satisfied with any lower principle as the basis of a system of speculative thought. The conditions of religious thought in our time have long made exigent the need for a restatement of Christian theism. Personalism as expounded by the late Professor Bowne and as interpreted in this volume by Professor Knudson renders a genuine service in this direction. Thoughtful readers everywhere will welcome this volume.

E. Y. Mullins.

Visions of the Spiritual World. By Sadhu Sundar Singh. New York, 1927. The Macmillan Company. 69 pp. $1.00.

This work is further described on the title page as "A brief description of the spiritual life, its different states of existence, and the destiny of good and evil men as seen in visions."

A "Foreword" by the Bishop of Labore finds these "visions" to be "in accord with that supreme revelation of God's character

which we have in our Lord's life and teaching," and "therefore gratefully accepts them as one more proof that God is still speaking to His peoples," etc.

To this reviewer these visions read vastly more like the outgivings of a spiritualist than of a modern instrument of divine revelation. One hesitates to express such an opinion after all that this noted Christian Sadhu of India has seemed to be to so many, but one must be loyal to his own impressions. This work strengthens the fears against which one hopes for this noble Indian Christian who has been too much exploited in Europe. W. O. Carver.

Myself and Other Problems. By J. Patterson Smyth, B.D., LLD., Litt.D., D.C.L., Author of "A People's Life of Christ," "How We Got Our Bible," etc. New York, 1927, Fleming H. Revell Company. 194 pp. $1.50.

"Be it clearly understood that this is a series of simple studies for ordinary thoughtful lay people. There are no philosophical arguments as to Immortality, Evolution, Origins of Conscience, and other subjects here touched on. The reader in my mind is the plain Christian man * * who believes in the fundamentals of his religion, but is often puzzled over such problems as are here discussed. If I can help him a little out of his perplexities I have accomplished my purpose." Thus Dr. Smyth introduces his volume of thirteen discussions. They deal with "I Personal Problems" such as 'Myself,' 'Conscience,' 'Evil,' 'Pain,' etc.; "II Some Problems of the Bible," including 'The Creation Legend,' 'the Fall,' 'The Virgin Birth'—which he strongly insists on, 'Christ's Temptation'; "III Problems of Myself When I Am Dead."

The standpoint is that of an evangelical modernist. Most persuasively does the author point a way to preserving—for many no doubt even enhancing—the spiritual values of the great truths of religion as set forth in the Bible even when one has

come to question the fact basis in an historical sense of some of the Old Testament narratives. To literalists it will make the book all the more objectionable that it is persuasive and plausible. To others it will be a relief to know that one can believe strongly and proceed courageously even as a "modern" basis of understanding the Scriptures.

Much of what we read is vital and true, a good deal of it is tentative and will prove transitory. It is a book for the times.

W. O. CARVER.

The Church and Science: A Study in the Interrelation of Theological and Scientific Thought. By Hector McPherson, M.A., Ph.D., F.R.S.E., F.R.A.S., Author of Modern Astronomy: Its Rise and Progress," "Herschel," etc., etc. New York, George H. Doran Company; London, James Clarke & Co., 1927. 254 pp. $2.25 net.

A volume of in "The Living Church Series" this book is eminently worthy its place and worthy of a wide reading. Much briefer than White's widely known and oft-quoted (here also) "History of the Warfare of Science and Theology," it is at the same time written from a fairer point of view and handles the subject with more of justice and balance. At bottom the "Warfare" is between conservatism and progressive learning. It is in the nature of the case that Theology is the prime conservative factor in culture and so is often in antagonism with new scientific theory; but it is also true that old scientific theory fights the new.

The chief interest here in Dr. McPherson's work is in what it may do for Christian leaders by way of giving them help in finding the right attitude toward scientific theories and studies. Our preachers particularly need to know their ground as all too few of them know it. This is a particularly good volume for giving the needed historical background, in a wealth of facts and incidents. There is also much good reasoning along with some not to be followed.

W. O. CARVER.

The Wrestle of Religion with Truth. By Henry Nelson Wieman, Divinity School, University of Chicago. New York, 1927, The Macmillan Company. 256 pp. $2.50.

Here is a shocking book. You will not get half through the first page of the *Introduction* until you know that. When you read that "Most religion most of the time, both within Christendom and without, has blinded men to facts, has magnified illusion, and has hindered men from making adaptation to things as they are," you will have a thrill. If your intellectual and spiritual constitution is unable to endure shock you will save yourself any further trouble and will denounce the book as unfit to read and unworthy your time. But in that case you will deny yourself the benefit of a genuine intellectual arousing, will miss one of the freshest excursions in the Philosophy of Religion, will be deprived of light on aspects of the religious situation and needs of the day, and will have misjudged the Author's attitude and purpose.

When Dr. Wieman's *"Religious Experience and Scientific Method"* appeared one was able quickly to recognize a new thinker in this field. It is not surprising that Chicago has moved him from Occidental College, Los Angeles, to the Divinity School where, if I mistake not, he takes the Chair of Philosophy of Religion.

In the *Preface* the Author tells us that his aims are: (1) "to describe those goods which must be sought and found by way of religion"; (2) "to formulate the religious method by which they are attained"; (3) "to ascertain those true presuppositions (note that he is not afraid of such a word!) upon which the method must be based if accident is to be banished from its successful operation."

While modestly disclaiming to write a Philosophy of Religion —the claim is correct relatively—nevertheless the Author has given us a work of first class importance as an introduction—at least—to that profound, and profoundly important study.

Dr. Wieman is much given to striking statement, to the use of parable in teaching and here he may sometimes argue from terms

of a parable when the essence of the ideas is not all there—to faithful effort at clarity and frankness.

A Christian will often long for more definitely personal terminology, but he must remind himself that it is religion and not Christianity alone and supremely that is in view.

I commend the book now only as a vigorous, original, suggestive and sincere effort to bring the current thought world to serious grips with the crying necessity for getting a sound philosophy of religion underneath our complex and all too unsteady "modern civilization." It is quite time strong men worked at this. In this book a strong man is at work. W. O. Carver.

The Paradox of Religion. By W. L. Sperry. The Macmillan Co., New York, 1927. 63 pp.

Here in the Hebbert Lectures for 1927 we have a suggestive exposition of one aspect of religion—that is, the paradox of religion. It is a mistake to simplify religion too greatly. There is conflict between opposing elements and a reconciliation through struggle. Soul and body, God and man, finite and infinite, the immanent and the transcendent, freedom and sovereignty—these create a tension and struggle. Religion comes to its own in man as these opposing principlse are reconciled and spiritual harmony results. The author uses as an example the case of Lincoln during the war between the states, with his sense of duty, his call to work out his own human purposes combined with submission to a higher will and purpose.

The true end of religion is fellowship between God and man, not something in the distant future. Magic tries to dominate God—use him for our own ends. Mysticism loses human personality by absorption in God. Grace, as taught in the New Testament, which respects both God and human personality, is the true ideal of religion.

One is often reminded of Eucken and his philosophy of religion—conflict and peace through reconciliation with the In-

finite Life. But here there is less vagueness than in Eucken. Indeed there is a clear grasp of a great basic truth of the New Testament faith, strikingly and impressively set forth.

E. Y. Mullins.

The Basis of Christian Faith. A Modern Defense of the Christian Religion. By Rev. Floyd E. Hamilton, A.B., B.D., Th.M., Professor of Bible, Union Christian College, Pyengyang, Korea. New York, 1927, George H. Doran Company. 335 pp. $2.25 net.

Professor Hamilton traveled the road of "losing his faith in the Bible, in Jesus Christ, and in a personal God," and gave himself up to "four years, drifting aimlessly with the current of life." He was led by a friend to whom most fittingly he "affectionately" dedicates this book. In addition to this experience of personal need and satisfaction the author has had first hand contact with intellectual questionings of religion in a heathen land. The expectation is aroused at once that we shall have a vital and effective apologetic. For certain types of experience this is abundantly true. The work is clear in analysis, more comprehensive than most apologetic discussions, and manifestly seeks a fair meeting of the issues raised by modern culture for Christian faith.

The Author is a Princeton man and in spirit, method and position is a true Princetonian. Doctors Wilson, Machen and Green will have every reason to be proud of him. He is not at all lacking in originality, independence and self-reliance; but he follows closely with the truly "orthodox" defenders of the so-called "traditional" positions. In Geology, Dr. George McCready Price is his main authority and source for quotations from other geologists.

It would not do to say that the positions taken and defended by Professor Hamilton are always necessary to evangelical Christianity. It is by no means necessary to claim that "all the other great religions can be explained by purely natural causes," while

"in the growth and development of Christianity these natural causes were inoperative," in order to maintain the claim "that a supermaterialistic power must be posited to explain adequately the marvelous conquest of Christianity of the pagan Greek and Roman world." What, after all, is meant here by *"purely natural causes?"* Is not religion essentially a super-natural affair, whether or not it has also a super-human factor? It certainly has always a super-human aspect in order to be a religion at all.

Again after admitting that some forms of evolution theory may be accepted without surrendering the truth and the character of the Bible, why is it needful to contend absolutely against all evolution theories, in a work in apologetics?

In dealing with the physical resurrection of Jesus, in a generally clear and able way, the Author fails wholly to recognize that most dangerous of all "explanations" of the original belief in the objective fact—the subjective vision of the living Jesus as produced by the triumph and spirit of the Christ Himself. Most of our defenders of the actual bodily resurrection somehow seem to miss this, which is the only really difficult position for us to handle.

Yet I must make it clear that we have here one of the best of all the strictly orthodox handbooks of Apologetics, because it is more comprehensive, more frank in meeting the positions and better arranged than most of them. One could wish it were wholly lacking in "special pleading." W. O. Carver.

English Modernism—Its Origin, Methods, Aims. By H. D. A. Major, M.A., D.D., Principal of Ripon Hall, Oxford, and Editor of "The Modern Churchman." Cambridge, Harvard University Press (Oxford, Humphrey Milford), 1927. 274 pp. $2.50.

This is the William Belden Noble Lectures for 1925-6. It is a very able, thorough-going frank piece of work. It represents the aggressive spirit of advanced evangelical Modernism, as

found in both America and Europe. In Europe this movement is more advanced, more scholarly and more definite than in our own country. In the nature of the case it cannot yet, if ever, be a very definitely definable movement. To become such it would need to separate itself from existing organized Christian churches and movements, thus becoming a distinct denomination. This is just what the representatives of the movement has deliberately determined not to do. Principal Major makes this clear—and it was already well known—and he gives reasons for not doing so, reasons which fully satisfy him and other "Modernists." They profess and feel that "traditional Orthodoxy" has done Christianity a serious injury and is doing the world an almost unpardonable wrong by misinterpretating the spirit and much of the fact of Jesus Christ. They are setting themselves to liberate Him and His truth for freer, fuller expression and saving service in the world of today.

Those of us who think differently must try to understand the viewpoint of these "Evangelical Modernists." They are as much opposed to the materialistic and mechanistic "Liberals" as are the Conservatives. They think they are, and that they are far more intelligently and effectively opposing them.

Dr. Major frankly surrenders—and even repudiates a miraculous (physically miraculous—the only miraculous) Christ and Christianity, involving Virgin-birth, miracles and physical resurrection of Jesus.

I think he is seriously wrong in all this. He believes, as very many agree nowadays, that we get all the values of Christianity and its power all the better if we hold to our Christ on this basis. The problems one involves in this way seem to me insuperable. I can well understand the distinction—which this book does not explicitly draw but implicitly uses throughout —between the super-natural and the super-human. In a philosophy of personalism the distinction is a very real one. But I cannot exclude the entire "natural" from the power of the spiritual-personal, as in effect Dr. Major's school does.

This work is far more penetrating and thorough than our American Modernists have given us. Its history of English

Modernism is very able and instructive, although, in my judgment, far too simple a story. For there are elements in that history besides the two main currents traced so skillfully by the learned lecturer.

This work—and there are others only less comprehensive and direct—enables a fair and intelligent reader to "get at" the English type of Modernism which is earnestly and honestly evangelical in spirit and aim. In a brief discussion such as this, one can deal with it critically by the way of support or opposition and feel that he is "up against" the actual thing, not "buffeting the air." W. O. Carver.

A System of Natural Theism. By Leander S. Keyser, D.D., Professor of Systematic Theology in the Hamma Divinity School, Wittenberg College, Springfield, O. Second Edition, Revised. Burlington, Iowa, 1927, The Lutheran Literary Board. 159 pp. $1.35.

This is an orderly and logical and generally comprehensive outline of an Apologetic for Theism. It follows historic lines but introduces current philosophies, scientific theories and religious ideas. "Introductory Data" include definition of terms, statement of general principles and discussion of the idea of God. Part II gives the time-honored "Proofs of the Divine Existence." Part III defines and refutes an extensive group of "Anti-theistic Theories." Part IV outlines the Divine Attributes and Relations.

Within the limits this book could hardly be expected to be more than a full syllabus, but as such it is a good one.

W. O. Carver.

Modernist and Fundamentalist. By J. R. P. Sclater, D.D. New York, 1926, George H. Doran Company. 144 pp. $1.25 net.

The Pastor of Old St. Andrew's Church, Toronto, has scant patience with the dispute between Fundamentalism and Modern-

ism. Something of which "venerable controversy" the Canadians 'seem to have reimported' 'from their neighbors to the south,' although" by this time Protestantism should have adjusted itself to what has been discovered to be true both in physical and Biblical enquiry."

He sympathizes with the religious conventions of the Fundamentalist whose passion he can understand, while he blames the Modernist who is supercilious and lighthearted in his conceit of knowledge. But true Modernism is evangelical, serious, passionately earnest. Representing what he thus conceives to be the true Modernists Dr. Sclater gives an engaging popular series of lecture-sermons seeking to guide into religious experience which is the final authority in religious belief. W. O. Carver.

II. COMPARATIVE RELIGIONS, MISSIONS AND BIOGRAPHY.

Our Missions in India (1834-1924). By E. Morris Wherry, M.A., D.D. The Stratford Company, Boston, Massachusetts, 1926. 356 pp. $4.00.

"This is a history of Presbyterian Missions in India. It begins with a thrilling story of the tragic experience of the pioneers, of whom only one arrived at his destination, Lodiana, on the bank of the Sutlej River, one of the *five rivers* which gave the name to a Province, Punjab.

The author then describes the development of missions in various parts of India, punctuated by many exciting incidents vividly pictured, such as the conquest of Punjab, the tragedy of the Sepoy mutiny at Fattehgarh and Allahabad, the murder of four missionaries, their wives and two children at Cawnpore, the marvelous escapes of native Christians and how many of them lost their lives, the death of Loewenthal, the murder of Janvier, etc., etc.

The book closes with an account of the valiant work now done in the *United Church in India.''*

It is a fine thing to have the story of a particular Mission, such as this. More and more we should have them. Naturally the reviewer is not in position to say how authoritative this history is. Dr. Wherry was for fifty-eight years missionary in India, held positions of highest importance in publication work, theological education, translation, etc. He thus brings credentials which give full confidence and place us under grateful obligation for so elaborate and important a work. W. O. CARVER.

Are Missions a Failure? By Charles A. Selden. New York, 1927, Fleming H. Revell Company. 270 pp. $2.50.

''The missionaries themselves, absorbed in their work thousands of miles away, are not conscious of the false opinion or indifference concerning them at home, which is the attitude of all except a group of devoted church people with a lingering faith in old-fashioned evangelism.'' This idea of the author is not wholly true to facts, but is all too true that there are ''millions of nominal Christians who are approaching a one-hundred-percent indifference concerning their religion at home and who never knew anything about it abroad.'' The author was himself in the group of the uninformed and adversely prejudiced until *The Ladies' Home Journal* engaged him to go to mission fields and see for that magazine's readers whether Missions are a Failure. He frankly expected to find that they were. He found out that they are a success and was frank enough to write his articles to report these highly favorable discoveries of success.

This *''Correspondent's Survey of Foreign Missions''* is not a series of uncritical commendations and praises of the missionaries and their work. Far from it. He sees weaknesses in men, in methods, in aims. Yet on the whole it is a splendid defense and a high commendation of this greatest Christian enterprise.

A larger and more thorough acquaintance with the work

would have contributed to comprehensiveness and would have saved the author from some relatively inaccurate views. His knowledge and interpretation are remarkable indeed for one so recently converted to the support of Missions. He manifests occasionally the overzeal of a new convert. He depended too extensively on Y. M. C. A. sources for his information and interpretations, not always a good source for balanced views.

It is a most useful set of articles and deserves a wide reading which, if it can have, will be a blessing to the readers, and a help to Missions. W. O. Carver.

Echoes and Memories. By Bramwell Booth. Salvationist Publishing and Supplies, Hodder and Stoughton, London.

General Booth of the Salvation Army has written a most engaging volume concerning his father, William Booth, and other men and women of renown whom he has met. The papers are merely rambling sketches, but they throw delightful sidelights that are quite suggestive. The pictures are alive and they glow with fire and light. A. T. Robertson.

Ten Weeks with Chinese Bandits. By Harvey J. Howard, M.D., Professor of Ophthalmology, Peking Union Medical College. With Illustrations from Sketches and Photographs by the Author. New York, 1926, Dodd, Mead & Company. 272 pp. $3.00.

There will still be fresh in the minds of many the story of the death more than two years ago of Major William Morgan Palmer at the hands of bandits in Manchuria, and of the long period of anxiety over Dr. Howard, his friend, who had gone to visit him. But these fine men in the earlier prime of life were giving themselves heroically and nobly to the service of the Chinese in their day of transition to a better order of living.

It was difficult to believe that even bandits could be so brutal,

so heathen, until we reflect on the way of bandits even in our own land, a way of which we have had much reason to know in recent years.

Dr. Howard has told the story of Palmer and of his own experiences with vividness that makes it all terribly real and with a literary skill that commands admiration. We get in these pages a realistic sense of the tragic conditions in China today and of the need; and we get it through the personality of a man who remains in the best sense human through it all.

Readers of Dodd, Mead and Company's output will not need to be told how the mechanical part encourages reading and delights with its charm. W. O. Carver.

Changing Foreign Missions. By Clelland Boyd McAfee, Professor of Systematic Theology, McCormick Theological Seminary, Chicago. New York, 1927, Fleming H. Revell Company. 288 pp. $2.00.

Carefully weighing my words I must say that for missionaries, missionary administrators and real students of the missionary movement this is the best book in at least a decade. I do not say this because the work has in it anything strikingly new or startling; rather, for one reason, because it has not. It carries as a sub-title: "A Revaluation of the Church's Greatest Enterprise." Its value is in the fact that it assembles and analyzes with unexcelled clearness and completeness all the major aspects of the Foreign Mission situation of the day. Almost always the views expressed are balanced and wise. In any case the problems and issues are laid before the reader with frankness and sympathy.

Previous missionary writings have shown us Dr. McAfee's competence of mind and heart. Recent travels through all the East and lecturing—on the Joseph Cook Foundation—on "The Christian Conviction" brought to him the opportunity, as also the necessity, for an understanding of the conditions in the mission field.

Many of us will find really very little that is new in this book, but we shall all find a compendium of missionary needs, problems and suggested solution that is invaluable.

W. O. Carver.

Paul: The Jew. By the Author of "By An Unknown Disciple." 1927, George H. Doran Co., New York. 237 pp. $2.00 net.

This writer has imagination and every student needs that if he is to reproduce the historical environment of an ancient era. It would be interesting to know the lady who writes so suggestively about Jesus and Paul. This volume deals with Paul's pre-Christian phase and pictures his preparation for the change when it did come. Necessarily there is little actual data to guide one, only vague points here and there. The book does not, of course, claim to give actual history. A. T. Robertson.

Lottie Moon. By Una Roberts Lawrence. Nashville, 1927, Sunday School Board of the Southern Baptist Convention. 317 pp. $1.25. Also in a cheaper edition in paper.

Biography is the finest literature. In Missions the life stories of the most devoted and useful missionaries have been of unmeasurable value. Among Southern Baptists there has been raised up no nobler missionary than Lottie Moon. She justly shares with Drs. Hartwell and Crawford the distinction of pioneers in the province of Shantung where Southern Baptists have their most fruitful mission in China. To Miss Moon fell the lot of strenuous work amid many privations in the years of opposition and small returns. Others now reap the fruit of her patient and sacrificial saving.

With rare insight, sympathy and appreciation Mrs. Lawrence has brought out the romance of this child of distinguished Virginia lineage who went out from the Piedmont home to carry to

Chinese the blessed story of God's redemption. The strength, the beauty, the tragedy that enter the life of a great missionary are all here. Numerous illustrations increase the value.

W. O. Carver.

Our Church Abroad. The Foreign Missions of the Lutheran Church in America. By George Drach, D.D., Editor-in-Chief. The United Lutheran Publication House, Philadelphia, Pa., 1926. 277 pp. $1.25.

This description by the publishers is to the point and ample:

An authoritaitve presentation of what the various Lutheran synods and general agencies in America have accomplished and are doing in foreign mission fields. Here each group, through an official representative, tells, in separate chapters, of the beginning, nature and scope of the foreign mission activity in which it is engaged. This is the first time such information has been made available in an interesting and readable form for the general reader and what is related will be a revelation to many.

It remains only to express approval and appreciation. There will be many to use this volume besides Lutherans, every one of whom should be profoundly interested in the facts and stories here told and in what it all stands for. W. O. Carver.

Only a Missionary. By T. B. Ray, Education Department, Foreign Mission Board, Southern Baptist Convention, Richmond, Va., 1927. 224 pp. $1.00.

Dr. Ray loves Missions and loves Missionaries. He knows the work and the workers. He has given more than half his labor of life thus far to the cause, putting into it ability, energy and intelligence.

In this book he gives himself to studies in the objectives of Christian Missions and of the forms of work called for in seeking these objectives, and to the qualities of the men and women who are to do the work.

It is a worthy study of this great enterprise, one that should engage the studious attention of all Southern Baptists and that will repay study by all Christ's people who love his Kingdom and his offering. W. O. CARVER.

Peter, Prince of Apostles. By F. J. Foakes-Jackson, D.D., Graduate Professor of Christian Institutions, Union Theological Seminary. 1927, George H. Doran Co., New York. 320 pp. $2.50.

Dr. Foakes-Jackson follows his "Life of St. Paul, the Man and the Apostle," by this most interesting volume of Peter. The writer, of course, is a Protestant, but he makes no effort to prove that Peter was never in Rome. He does not accept the Petrine authorship of either 1 Peter or 2 Peter, but attributes them to a school of Peter. He doubts the identity of John Mark in Acts and the Mark in 1 Peter 5:13. He gives most of the legends about Peter and a list of the famous pictures of him. One will find thus a great deal of valuable information in the volume whatever he may think of Dr. Foakes-Jackson's pictures of Simon Peter. In fact, there is almost more about Peter from the outside than there is interpretation of his character and work as given in the New Testament. A. T. ROBERTSON.

The New Japanese Womanhood. By Allen K. Faust, Ph.D., President of Miyagi College (Women's), Sundai, Japan. New York, 1926, George H. Doran Company. 164 pp. $1.50 net.

Out of full opportunity for study and observation in the country Dr. Faust has given us a good popular and very readably contrast between the position, ideals, conduct and influence of women under the old and the new orders in Japan. The conservation of old values in new conditions receives attention. The eleven chapters touch almost all phases of the life and relations of women. Geniality and optimism dominate but frank facing of serious matters is not wanting. A very readable book.
W. O. CARVER.

III. HISTORY AND BIBLICAL LITERATURE.

Christianity and Judaism Compare Notes. By Harris F. Rall and Samuel S. Cohon. Macmillan Co., New York, 1927. 132 pp. $2.00.

The past year for the first time a Christian theological school invited a Jewish scholar to give a full account of his Jewish faith to its students. Responding to a companion invitation, a Christian scholar did the same for his Christian faith before the faculty and students of the leading Seminary of Reform Judaism in this country. Both are now published in "Christianity and Judaism Compare Notes."

Instead of bolstering up one faith by undermining the foundations of the other, the authors present their respective beliefs with sympathy and regard for each other's religion. Avoiding the Scylla of polemics and the Charybdis of apologetics, the authors confine themselves to telling their stories directly and vividly.

Professor Cohon illustrates the nature of Judaism by drawing freely upon the manifold phases of its expression, traces the inter-relation of its national and universal aspects, explains the respective places that it assigns faith and reason, and briefly recounts the evolution of its principles. He concludes with a popular exposition of the history and theology of the modernist movement in Judaism named Reform Judaism.

Professor Rall supposes the question, "What is Christianity?" is put to him by a puzzled Jewish inquirer. Since back of all religions there lies the same deep human needs, the simplest way, therefore, to interpret a religion to one on the outside, Professor Rall decides, is to point out the elements it contains that correspond to these needs. The first of them is the question of conviction, the answer to man's search for the meaning of his world and some Power in whom he may trust. The second is the

question of obligation, the conception of religion as a way of living in keeping with this higher world of meaning and power. And the third is the question of hope, the idea of saving help coming into a man's life through his relation to this higher world, that is, to God. F. M. Powell.

The Epistle of St. James and Judaic Christianity. By G. H. Rendall, Litt.D., LL.D., 1927. The Cambridge University Press, Cambridge. 177 pp. Price 7s 6d net.

The author argues for the genuineness of the Epistle and for its early date convincingly. He states all the views patiently and candidly. The book is an excellent handbook for one who wishes to see all sides of the many problems raised by this Epistle. It is not so exhaustive as Mayor, but it is a thorough piece of work. A. T. Robertson.

The Earliest Latin Commentaries on the Epistles of St. Paul: A Study. By Alexander Souter, M.A., Regius Professor of Humanity in the University of Aberdeen. Oxford University Press, American Branch, New York, 1927. 244 pp.

Professor Souter has done a valuable piece of work in producing this volume. His careful scholarship is manifest on every page. The commentators whose works are treated are Marius Victorinus, "Ambrosiaster, Jerome, Augustine and Pelagius. In the Introduction the author says, "About the beginning of the fourth century there were already many Christians in the West who could not read Greek, and at the end of that century it was the exception to find persons in that part of the Empire who could. It is in this period, then, that Latin Commentaries begin. The oldest extant is that of the martyr Victorinus of Poetonio (Pettau) on the Apocalypse, written about the year A. D. 300. Then come the work of Hilary of Poitiers about

the middle of the fourth century. His later contemporary, Victorinus Afer, comes next, in the decade A. D. 355 to A. D. 365. He is followed by the so-called 'Ambrosiaster,' A. D. 370-85. Then come Jerome, Augustine, and Pelagius. Of these Ambrosiaster and Pelagius commented on all thirteen Epistles. Of Victorinus Afer we possess commentaries on three Epistles only; Jerome wrote commentaries on four only, and Augustine on two.'' No one had thoroughly worked this field with its importance for textual criticism and for exegesis in view. This the author has well done. It also has an important bearing on the lexical side. The variations in words used to translate the Greek are valuable guides to the lexicographer if he is to be historical in method. All commentaries on Paul's Epistles should take into account what is said in these commentaries.

W. Hersey Davis.

Understanding the Apostles' Creed. By Donnel McFayden, Ph.D., Prof. of History, Washington Univ., St. Louis, Mo. Macmillan Co., New York, 1927. 318 pp. Price, $2.60.

Fortunately, in late years, the Apostles' Creed, so called, is receiving new emphasis and sympathetic treatment. The present volume is an attempt to give the creed new meaning to present day Christians. The aim seems to be more a plea for the *use* of the creed because of its long and interesting history than because it contains certain definite doctrines. The ritualistic phase of the creed would naturally appeal to Dr. McFayden since he is, or was, an Episcopal minister, and as such, he uses terms and symbols which are now known to have little or no meaning; *e. g.* he speaks of a unified west when such was never the case, also he calls the bishops of Rome, pope, long before there was such a thought. But the book is excellently written and a very valuable contribution to the subject of the Apostles Creed. Of course, there is no Apostles Creed as such, and the creed that today we call apostles' is a long growth, probably built up around the

baptism formula,—which baptism, by the way was performed at *any* time during the early centuries—and assumed its present form certainly not for 500 years after Christ. But single expressions, and its general sentiments belong to all Christian ages, and Dr. McFayden is quite right in concluding that it "is seen to embody elements of imperishable value, which science is powerless to destroy and which the church is bound to conserve."

F. M. Powell.

The Speaker's Bible. Ephesians. American Agents, W. P. Blessing Co., 208 S. Wabash Ave., Chicago, Ill. $4.00.

The other New Testament volumes already published and one on Hebrews, two on Luke, one on I and II Peter and Jude.

The illustrations from great preachers give special value to this set. There are careful references to the great books on Ephesians (pp. 448 to 480), a valuable feature. There are preachers who do not know how to use the Greek text who will find stimulus in a book like this. A. T. Robertson.

Jesus' Teachings for Young People. By Sidney D. Weston, author of Jesus and the Problems of Life. The Pilgrim Press, Boston, 1927. 127 pp. $0.65.

The purpose of this little volume is most laudable. The results the author hopes to accomplish are important in this age. He says, "A group of young people have worked with me in the discussion of problems which they found difficult to meet in their daily lives. We tried to think through these problems in the light of Jesus' life and teachings, having in mind especially the social implications of those teachings. These lessons are the outgrowth of the work with this group of young people. They are written and published in the hope that they may be of help

to other groups who are facing similar situations." Some of the subjects discussed are: Counting the Cost, The Place of Pleasure in Life, Shall We Have Prohibition? Our Attitude Toward Other Races. Many more interesting topics are considered. The author says many fine things, and applies clearly the underlying principles that make for the highest character to present day problems. It is to be regretted that he misinterprets and consequently misapplies some of Jesus' sayings.

In the discussion on Our Attitude Toward Other Races, the reviewer feels that the author deals with the social side of the question in a superficial way and sometimes in a quixotic way without reaching the reasons of fundamental differences. The little book is refreshing in a satiated day.

W. Hersey Davis.

An Introduction to the Study of the New Testament. By A. H. McNeile, Trinity College, Dublin. 1927, Oxford University Press, New York. 478 pp.

Professor McNeile is well-known by his able *Commentary on the Gospel of St. Matthew,* his *St. Paul,* and his *New Testament Teaching in the Light of St. Paul's.* The present volume deals in a comprehensive and careful way with modern criticism of the New Testament books. One can obtain a reasonably accurate idea of the various theories held today especially by British, American, and German scholars. He shows his own views, of course, at every stage, even when he is not positive. He denies the Johannine authorship of the Fourth Gospel, the Petrine authorship of 2 Peter, the Pauline authorship of the Pastoral Epistles (except portions). There are many points in the discussion where the present reviewer is in disagreement, but the work is ably done and conscientiously carried through.

It is not a book for easy reading, but will serve well its purpose to introduce students to the problems of New Testament criticism. Many of these difficulties are raised by the critics

themselves, due largely to our ignorance of the necessary data for their solution. New light on this or that point any day may answer some of our queries. There are useful chapters on the Canon and on Textual Criticism. A. T. ROBERTSON.

First Corinthians, Part II, and Philemon. The Speaker's Bible. Edited by James Hastings, DD. W. P. Blessing Company, Chicago, Agents for America. 260 pp. $3.50 net.

This series is coming out steadily, and is of immense value to ministers with a limited library who desire pertinent suggestions and illustrations for sermons. The peril of homilitical commentaries is the easy outlines offered. There is less of this in this series than is usually the case. A. T. ROBERTSON.

The Middle Ages, 395-1272. By Dana C. Munro, Prof. Medieval History, Princeton. Century Co., New York, 1927. 446 pp. $3.50.

This is one of the volumes in "The Century Historical Series" of which Pro. Munro is the general editor. The author has long been regarded as an authority for the Middle Ages, and this volume, the limits of which are determined by the series, is an excellent account of one of the most important and most poorly understood periods in history.

The work is divided into thirty-three chapters. Starting with the Roman world at the beginning of the Teutonic migrations, the author takes us step by step through all those interesting races, religions and phases that make the Middle Ages so important and so interesting. The Church History of the period receives excellent treatment. There is an excellent bibliography given in outline upon the various subjects, countries, etc. The index is comprehensive and usable. There are also eight excellent maps which add greatly to the use of the book.

One can scarcely review such a volume without giving too much of its contents. However, one can say that it is carefully written and excellently done in all of its parts. It is a real addition to the study of the Middle Ages. While it bears the mark of long and earnest research upon every page, yet it is so presented that it is available for the student and scholar alike.

F. M. Powell.

Know Your Bible. By Amos R. Wells. W. A. Wilde Company, Boston, Mass. 135 pp.

In this little volume we have fifteen hundred questions and answers and twenty-one topical quizzes covering the entire Bible. It is very well done, and the Bible student or teacher will welcome this handy encyclopedia of facts and suggestions. It will furnish recreation for young and old; it will arouse interest in Bible study and help in a real way toward solving the problems before us today.

Kyle M. Yates.

The Making of Luke—Acts. By Henry J. Cadbury. 1927, The Macmillan Co., New York. 385 pp. $3.00.

Professor Cadbury has produced a most interesting volume of a certain type. He does not give an objective presentation of the actual facts in the Gospel and the Acts. He rather is concerned with discussion of the possible or probable sources at the author's command and his method of using them. He has pleasing and plausible theories about these that are not always convincing. Professor Cadbury is quite convinced that the same man wrote both Gospel and Acts, but is far from convinced that this author was Luke, the physician and companion of Paul. Likewise he minimizes the alleged accuracy of the author and holds it a matter of unimportance without undertaking to refute

the evidence produced by Sir W. M. Ramsay on this subject. The upshot of Professor Cadbury's volume is to leave the real problems concerning Luke and Acts very much in the air.

A. T. Robertson.

"Thinking Through the Scriptures." By William Parker White, M.A., D.D., Member, Extension Department of the Moody Bible Institute, Chicago. George H. Doran Co., New York. 176 pp. $1.75 net.

This is a good syllabus of the Bible by books, written for the use of individuals or groups that seek a ystematic study of the Bible. The books are presented in eight groups with the theme, outline, and historical occasion of each book made prominent. Dr. White emphasizes the unity of the Scriptures. His analysis is such that any student may follow it and gain a firm grasp of each book separately and as a part of the whole.

H. W. Tribble.

The Revolutionary Period in Europe, 1763-1875. By Prof. Henry E. Bourne, Western Reserve University. Century Co., New York. 494 pp. $3.00.

This volume in the "Century Historical Series" deals with a period of European history that one must know if he is to deal wisely with the history of Europe today. Prof. Bourne is perfectly at home as he leads through the mazes of European Revolutions. The social, religious and economic foundations are interestingly set forth singly and in their relations.

Beginning with the people and the government of the Eighteenth Century, the twenty-eight chapters take us through the fortunes of Europe, including the collapse of the Napoleonic empire. The revolution in Germany and the reorganization of Rus-

sia come in for proper treatment. The relation of the Church, especially to the French Revolution receives adequate and sympathetic handling.

There are illustrative maps, eight in number, along with an extended bibliography; the latter not merely a list of books, but notes about books. The index is complete. The book is well bound and printed and the entire "Century Historical Series" is designed to help and stimulate in the study of history.

F. M. Powell.

Deutero-Isaiah. A Commentary. By Reuben Levy. Oxford University Press, New York and London. 286 pp.

Professor Levy has given us a valuable commentary on Isaiah 40-55. These are significant chapters and any new light on them is always appreciated. He has made a new translation and has attempted the difficult task of indicating by means of accents the rythm of the original. He has used the older Rabbinical commentators and shows rather strong leanings toward their interpretations. The commentary is very well done. It might be difficult to secure approval for all his views and theories but they are interesting and valuable nevertheless.

He discusses at length the question of Deutero-Isaiah's influence on Judaism, the problem of Suffering and many other related subjects. Kyle M. Yates.

IV. PRACTICAL, HOMILETICAL AND SOCIAL.

The Strategies of Grace. By Thomas Yates, Author of "Sculptors of Life." New York, 1927, George H. Doran Company. 301 pp. $2.00 net.

Twenty-one sermons make up this volume and they are gripping sermons; fresh in thought, original in expression, chaste and epigrammatic in diction, homiletically exemplary in structure. There is a quaintness in selection of and statement of topics, an almost quizical fancy in choosing texts, and this leads to a vast amount of "accommodations" in the use of the Scriptures. While this lends much interest and keeps the reader alert it is a questionable method, too often leaving readers unfamiliar with contexts and with proper exegesis with a wrong idea of the text.

There are some very fine and often very striking insights into the implications of Scriptures and incidents and much striking terms on words and phrases. W. O. Carver.

In Time of Sorrow—A Book of Consolations. By Bishop Slattery. The Macmillan Co.

If any additional proof were needed of the world-wide sympathy for those in sorrow and affliction the many books sent out yearly as messages of help and comfort to these would be sufficient, and the great demand for such books and the eagerness with which they are read prove also the universality of grief and loneliness, were any proof needed of that.

Bishop Slattery in his preface to this little book states that it is written in response to the publishers for something from him reflecting his experiences among the sad and sorrowing for more

than a quarter of a century and the mood to write it came to him during a quiet holiday in the Surrey hills as he contemplated the world in confidence and peace.

The fact that the author finds a fresh and stimulating way in which to present the world old truths; the fact that he grips you at once by his logic, his saneness and his earnest endeavor to present realities only, at once assures the reader that these words are the expressions of deep spirituality, or an experience rich from personal contacts with suffering humanity, and full of the knowledge of a truth that comes to him who has "fought it out."

The style is simple, clear, interesting; the content helpful—thoughtful, with the most sympathetic understanding.

Each of the twelve chapters is full of stimulating suggestions: The last, "Sorrow Nobly Borne a Gift to God," is very fine, making a fitting climax to the high thought of this rightly called "Book of Consolation." M. C. Gardner.

Doran's Ministers' Manual, A Study and Pulpit Guide for 1928. Doran, New York, 677 pp. Price, $2.00. Edited by Rev. G. B. F. Hallock, D.D.

This is the third annual volume of the "Ministers' Manual," and one wonders at the vast amount of fresh, suggestive, usable material, all delightfully arranged for the entire year, in a single volume at the amazingly low price.

This is not a mere outline of sermons, nor is it a compilation of jumbled material. Every suggestion and help has the busy pastor in mind, but it is the intelligent, studious pastor.

"The new manual is carefully designed and prepared for the calendar year of 1928, with appropriate themes for every week of the year, and with a complete, fresh collection of suggestive outlines, illustrations, seed thoughts, quotable poetry, invocations, sermons for children," in fact it is replete with just

those helps that make us think instead of *relieving* of thinking. This third volume is an improvement in every way. It is practical, usable, suggestive, and eminently worthy. Either the "quotable poetry," the illustrations or sermons for children, is worth the price of the book. F. M. POWELL.

The Church and the Country Community. By Rev. Edwin B. O'Hara, LL.D. New York, The Macmillan Co. Price, $1.25 net. 114 pp.

This is a Catholic treatise on the Country church! We are accustomed to thinking of the Catholics of the United States as city dwellers, and as a matter of fact five-sixths of our Catholic population lives in urban centers. The Catholic leaders in America, however, are turning their attention to the country, and are proposing the building of 10,000 strong rural parishes through the United States as feeders to their city parishes. The author of this handbook outlines the steps by which the Catholics are to invade the country sections and capture them for the Roman Hierarchy. He deals with sympathetic insight with the conditions which exist today in the rural community of our nation, and proposes a church program that will do more than win proselytes, but will make the Catholic church and school the center of religious and social as well as industrial interests for the entire community. Baptist pastors will do well to study this interesting and striking book. G. S. DOBBINS.

The Incarnation on Our Street. By George Stewart. Doran Co., New York, 1927. 150 pp. $1.35 net.

Starting off with "three attitudes toward the Incarnation," the author gives us twelve pictures, in so many chapters, of Jesus as he may be seen and appropriated in every day life by the every day man. Each of these is based on a text of scripture and

is, indeed, a fresh, challenging and sympathetic interpretation and application of God's word and God's Son.

The title of the book is an appeal to the imagination and is a companion to the author's "The Crucifixion in Our Street," and "The Resurrection on Our Street." If one reads the first chapter, he will read the entire book, and likely, at a single sitting. There is rich worth in every page. Every side of one's religious and spiritual natures is appealed to as one proceeds. But the first reading is only a beginning, the book bears and demands repeated reading with pondering study. One could wish a wide and earnest study of this excellent volume.

F. M. Powell.

The Heights of Christian Unity. A Plea for One Holy Catholic Church. By Doremus A. Hayes, Chair of New Testament Interpretation, Graduate School of Theology, Evanston, Illinois. The Abingdon Press, New York and Cincinnati, 1927. $1.75.

This is a very earnest plea for the organic union of the denominations of Christendom. The author believes that such a union was contemplated and prayed for by Jesus and Paul; that schism is a sin; that the world cannot be brought to Christ by a Christianity divided into denominations; that the organic union of the denominations would speedily result in the salvation of the world and the triumphant establishment of the Kingdom of God. He thinks, however, that the episcopally organized denominations will never consent to give up their episcopacy and that it will, therefore, be necessary for the democratic, congregationally organized denominations to surrender in this matter. In plain English, he thinks the only possibility of union is for the democratically organized bodies to sacrifice their honest convictions as to the nature of New Testament Christianity, and that their obstinacy in refusing to do so is perpetuating the deplorable state of things which blocks the coming of the Kingdom. He does not use these words; but this statement is a fair construction of his language.

This is not the place to argue the case. It is the same old story. Each denomination is willing to see organic union accomplished, but only on the condition that bodies organized on a different principle shall come over and join it. Notwithstanding all the pious phraseology with which this plea is made, this reviewer can not shake off the feeling that it is disingeneous, and, therefore, not seriously to be considered. C. S. GARDNER.

V. PSYCHOLOGY AND RELIGIOUS EDUCATION.

The Psychology of Religion. By Charles Conant Josey, University of South Dakota. New York, 1927, The Macmillan Company. 362 pp. $2.50.

Three merits are claimed for this work which is designed for a college text and also for more general study. The first is that it combines explanation of cult practices with their function in promoting the religious development of the individual. This combination is faithfully made, although the author gives by no means full recognition to individuality.

The second merit claimed is that psychological phenomena are "set in a cosmic frame." This frank recognition that psychology cannot be merely a science but inevitably involves a philosophy is most commendable. The actual discussion places much emphasis in the philosophical side. One even thinks that there are important deficiencies in the more strictly psychological phases of the subject. Of course much will depend upon the philosophy in the frame of which the psychology is set. Dr. Josey's philosophy is a vague and tentative pantheism which he develops more by suggestion and negation than by positive and constructive affirmation. He thinks "an impersonal God" might have, and is historically proved to have, great capacity for satisfying and has marked advantages over the personal God interpretation.

Yet Dr. Josey claims for his cosmic impersonal all the qualities of a personal God. Why then delude oneself? If you claim all the essential personal functions in a cosmic unity haven't you a personal Being?

The third claim is "that religious education receives unusual attention," as it should in such a work. The claim is fully justified, even if one cannot approve the lines along which the growing mind is educated.

The work is characterized by fairness of statement, wide understanding, a good deal of analytical skill. If the author had a more cogent and reasonable cosmic view his work would be of the highest value. W. O. Carver.

Guidance of Childhood and Youth—Readings in Child Study. Compiled by Child Study Association of America. Edited by Benjamin C. Gruenberg.

So vast has become the literature of child study that the average student is confused by the wealth of material at his disposal. The average methods and viewpoints of the older books have become largely obsolete, while much that is contained in the more recent books is not dependable, and will not stand the test of time. Facing this difficulty, the Child Study Association of America commissioned Professor Gruenberg to compile a Source Book containing readings in child study from the most approved sources. The citations given have been taken from hundreds of books and bound volumes of periodicals. The editor tells us that more than thirty people have worked on the selections of citations, and that after the material on each topic was assembled it was read critically by four different readers, in order to reduce to a workable unit, to eliminate duplications, and to insure a balanced consideration. The final touches were given by a revision committee and by Professor Gruenberg, the editor.

The materials of the Source Book have been carefuly classified under four main heads—(1) Impulses and Activities, (2)

The Social Environment, (3) Organic Foundations, (4) Individual Variations. Under the first head have been included readings on "Aspects of Discipline," "Truth and Falsehood," "Curiosity," "Fear," "Constructing and Destroying," "Imagination," "Play," "Ambitions and Vocations." "Rivalry and Competition," "Fighting." In similar fashion each main topic is thus analyzed, and the best brief statement, consonant with the Association's viewpoint and the purpose of the editor quoted at the appropriate point.

For students of Genetic Psychology and Elementary Education this Source Book provides a rich treasure house of information. It is remarkably well balanced, although the religious element is almost entirely omitted—no doubt purposely, since the religious nature and nurture of the child does not come within the scope of the volume. It remains for someone to supplement these selections with an equally valuable group of citations dealing with the child's moral and religious life. G. S. Dobbins.

The Church and the Church School. By William Everett Chalmers, D.D. Philadelphia: The Judson Press. 180 pp. $1.00 net.

It is significant that "church school" is rapidly replacing "Sunday school" in the thinking of religious leaders. The Sunday school has outgrown its original name and purpose, but the church school is sufficiently inclusive to take in the whole round of educational activities carried on by a church. In this conception the church school includes at least ten great functions or organizations: The Sunday School, Young People's Work, Teacher-Training, Missionary Education, Vacation Schools, Week-day Religious Education, Evangelism and Personal Work, Stewardship, Recreation, Social Service. The author's position is that "the church shall unify in its organization and operation all lines of study, instruction, recreation, and service included in a comprehensive and balanced program of Christian education." Dr. Chalmers raises a number of fundamental questions, which

he proceeds to discuss: "Why should the church teach? What has been her aim, her method, her means, her subject-matter? What helpful, constructive criticism can be offered? How can a church member give practical service in support of the church's teaching function?" The pastor, superintendent, director of religious education, will find this a most helpful guide to the reorganization of the educational work of a church around a common center, and the correlation of the many unrelated or poorly related educational activities which are carried on by most churches after some fashion. G. S. Dobbins.

Rural and Village Sunday Schools. By Arthur Flake and Leona Lavender. Nashville: The Sunday School Board. Price, 75 cents.

In spite of all the progress that has been made in town and city Sunday schools, it remains sadly true that most of our village and country schools are a quarter of a century behind the times. Not until recently has serious attention been given to the improvement of these thousands of small schools which constitute the bulk of our Baptist constituency. The writers of this handbook have brought together much experience which has been gained in the rural campaigns fostered by the Sunday School Board in recent years, together with actual contacts with country and village schools which are and are not reaching their possibilities. For the most part the book undertakes to show how the standard, regular methods which have been developed in the urban schools can be easily adapted, often with a minimum of change, to conditions peculiar to the country. One could wish that a little more distinction might have been made between methods in the city and in the country, though it is perhaps pretty generally true that what will work in the city will work in the country with minor adjustments. The most helpful single contribution of the book is its spirit of optimism and hopefulness about the value and worthwhileness of religious work in the country community. One lays down the book with the feeling

that after all the country pastor and his workers have a shade the better of it as compared with opportunities in the average city situation. G. S. Dobbins.

Pulpit Mirrors. By Edward H. Byington, Prof. of Homiletics in Gordon College of Theol. and Missions, Boston. Geo. H. Doran Co., New York, 1927. 203 pp. Price $2.00.

This book is unique. It is rightly and aptly described as "laboratory studies in preaching." All of the traditional methods of Homiletics come in for incidental rather than formal treatment, but most of the book is given up to the study of "specimen cases." Here comes under review by a sympathetic yet keen onlooker, the results of the author's own observations of some twenty "cases" in which each is analyzed and the strength or weakness set forth. Church service as a whole is brought into the laboratory and by the illustrative method and "definite situation picture" is given new meaning. Finally, the author gives, in a fresh challenging manner, the fundamental principles in preaching and worship with sufficient suggestion as to the best methods of personal attainment. The book is not only easy and valuable reading, it is *interesting,* a rare charm for a book of Homiletics! One believes it should be widely studied and more widely applied. F. M. Powell.

The Pedagogy of St. Paul. By Howard Tillman Kuist, M.A., Ph.D. New York, Geo. H. Doran Co. 170 pp. Price, $1.75 net.

In recent years there has been a remarkable revival of interest in the Bible as a source book in religious education, and along with this renewed interest has come a renewed appreciation of the Prophets and Preachers of the Bible as great religious teachers. Jesus has been exalted to the head of the list of the world's greatest teachers, and a favorite subject has been

"The Pedagogy of Jesus." Professor Kuist has made the discovery that next to Jesus the greatest teacher of all time was Paul, the Apostle. The writer does not attempt a mere essay on the greatness of Paul as a teacher, but goes directly to the great Apostle's writings and to the record of his career and there analyzes the elements which constitute his pre-eminence in the field of applied pedagogy.

Professor Kuist calls our attention first to the sources of Paul's pedagogy, which lie in his rich inheritance as a trained Jewish Rabbi, and to his utter devotion to Jesus, and the methods of the Master Teacher. He then points out the qualifications of Paul as a teacher, which included qualifications of experience, of knowledge of men, of knowledge of his subject matter, of the remarkable endowments of brain and personality. The discussion which then follows deals with Paul's aims as a teacher, his educational views, the psychological elements in his appeal, his pedagogical methods, and the test of his achieved results. Professor Kuist knows his Greek and the history of the times in which Paul lived, and this, combined with his thorough acquaintance with modern educational psychology, fits him for the task to which he set himself in the writing of this book. It is an intensely interesting discussion, and will be gratefully welcomed by advanced students in Religious Education. G. S. Dobbins.

VI. MISCELLANEOUS.

The Spirit of the Street. By Priscilla Holton. Drawings by Gertrude Herrick. Boston and Chicago, 1927, The Pilgrim Press. 159 pp. $2.00.

Here are eleven short stories of the highest order. They are stories of Chinese children, true stories told with consummate skill. They are stories for children but equally for grown-ups.

If you are interested in Missions they will prove a boon to you. If you had no interest in missions at all and wished a volume of exquisite stories superbly told, you could find no better. Those looking for story material will by all means want to get this book. W. O. Carver.

People and Books. By Sir Robertson Nicoll, M.A., LL.D. Geo. H. Doran, Co., New York. 1927. 198 pages. Price $2.00.

This book is different, in it the great editor, and scholarly gentleman "converses on books, their readers and authors." The great man who made himself known and loved all over the world in the "British Weekly" talks to us in this volume in a charming brief and informing way. One can start in this book anywhere. Sometimes a sentence is worth the price. Often a few lines, a short paragraph or a brief page is quite enough to cause one to "dig in" and read and reread the whole book. There is not a dull sentence in the book, but a breadth and sympathy, coupled with a long and intimate acquaintance with men and books that cause the reader to wish for the "touch of the vanished hand and the sound of the voice that is still." Sir W. Robertson Nicoll was one of the greatest editors of recent times.

"The British Weekly", says J. M. Barrie, "was so full of his personality that he came stalking out of all the pages meeting every reader face to face, so that it can be truly said that he paid a visit every week to every person who took the paper". It is just that feeling which one has as he reads the pages of this volume, People and Books. One gets a new view and love for both people and books.

F. M. Powell.

A Book of Golden Deeds. By Charlotte M. Younge, edited and illustrated by Clara M. Burd. New York, 1927, The Macmillan Co. 247 pp. $1.75.

Here is a most remarkable collection of stories. It is one of the volumes in The Children's Classics. Within the narrow covers of a single volume, we find forty stories, gathered from all time, and from thirteen different nations. It is a book which I feel sure will prove entertaining and inspiring to boys and girls from ten to twelve years old, and I think we should welcome it, not more for them, than as a source book for those who tell stories to even younger children. While many of the tales are familiar to us, it is a great help to have them all together within call, so clearly and concisely told.

Some of Miss Younge's sentences are too long and rambling to be quite clear, and some of the stories are condensed to the extent of lessening their effectiveness. There are in the book a few errors in grammar, which we hope are only typographical. It is not hard to overlook such faults, when they occur in a book that is otherwise so splendid that its merits far outshine its defects.

In accordance with her own statements: "And yet perhaps it is one of the most remarkable characteristics of the Golden Deed that the doer of it is certain to feel it a *mere duty;*" and "The true metal of a Golden Deed is self-devotion," Miss Younge has won for himself a place among the doers of Golden Deeds;

for, to quote from Miss Burd's Introduction, "And so . . . . Charlotte M. Yonge began at the age of twenty to write her one hundred and fifty and more books, *devoting the earnings from a lifetime's work to helping those in need.*"

From Joan of Arc, on the title page, to Florence Nightingale, in the last story, all of Miss Burd's illustrations are fine. The one of Prascovia Receiving Her Father's Blessing seems especially appealing. One only wishes that there might be more of them.

DOROTHY CARVER.

Present Tense of Salvation. By Evangelist John W. Ham. 1927, The Bible Institute Colportage Association, Chicago, Illinois. 176 pp. Cloth covered, $1.35 net. Postage, 10c extra.

This volume of evangelistic sermons by Rev. J. W. Ham has all the marks of vital and effective evangelistic preaching. The sermons are brief and simple in style, vivid in illustration, and very human in their appeal. We have known for sometime that Bro. Ham had been engaged in successful evangelistic work. We had not known as to his type of preaching, but this volume shows him to be an unusually effective evangelist. I am sure thousands of preachers will wish to provide themelves with copies.

E. Y. MULLINS.

Our Testing Time: Will the White Race Win Through? By J. H. Curle, Author of "This World of Ours," "The Shadow Show." New York, 1926, George H. Doran Company. 301 pp. $2.50 net.

"The Western Whites are Heirs of the Ages," "supreme products" of "Evolution * * pedigree * * careful breeding." All this—"and they don't know it. Everything calls them to come together. To take up the trusteeship of the world. To further attempt scientific search. Yet we find them riven

within and without; full of hatreds and jealousies; even facing something like disintegration. And most dreadful of all, heedless of their glorious white blood, we find them tainting it irremediably at its source.'' All this is analyzed and elaborated with tremendous earnestness in this book.

The colored races are a unit in hating us, and with abundant reason. Our safety lies not in humane treatment but in united and jealous self-interest of the whites, relying on the inherent inferiority of brain and progress in the non-whites.

But we are menaced by—almost ruined by—idealism of Democracy and universal individual equality and rights, and by breeding too rapidly and permitting all the base, the inferior, the diseased to reproduce. The remedies are obvious. Do away with all the idealism, breed scientifically. Control and suppress the unfit and inferior.

It is an able, strongly written, thoroughly pagan piece of work. W. O. Carver.

The Catholic Anthology. By Thomas Walsh. Macmillan, New York, 1927. 552 pp. $2.50.

''The Catholic Anthology'' is the first work in any language that undertakes to gather examples of poetry expressive of the soul of Catholicity out of every age and every land from the days of Jesus Christ Himself.

This is the order: (a) poetry of Christ and His immediate followers; (b) poems from oriental languages; (c) Greek and Latin hymnologists; (d) the beginnings of the modern tongues of Europe. This chronological arrangement makes a mirror in which the development of Christian civilization in the modern world can look upon its own lineaments.''

There is much good poetry and much pious dribble in this volume. The author has made a wide search and has tried to select poems which seem to him to reflect the life of the Roman

Catholic Church. Of course all students of history now know that there never was a catholic church and that there was not a Roman Catholic Church for centuries after Christ. Many of the author's poems are the reflections and expressions of Evangelical Christianity rather than Romanism. The arrangement of the poems chronologically is the best service of the book. All students of poetry will find much in the volume of literary as well as spiritual value. All will appreciate the vast amount of work necessary to complete the volume, regardless of the author's motive and the results obtained. F. M. POWELL.

Peloubet's Select Notes on the International Sunday School Lessons for 1928. Amos R. Wells. W. A. Wilde Co., Boston, Mass. 384 pp. $2.00 net.

For fifty-four years this fine lesson help has been available for discriminating teachers and students of the Word. Dr. Wells has for a number of years been producing it. One of the outstanding characteristics is the large latitude of suggested thoughts. The author, from his ample storehouse of knowledge, brings to us many fresh and enlightening facts which may be used effectively by the teacher in presenting the lesson. The book is well printed and arranged. Many attractive and appropriate illustrations and well-chosen maps are put in to enable the teacher to get every possible help. KYLE M. YATES.

Points for Emphasis, 1928. A Vest Pocket Commentary on the International S. S. Lessons. By Hight C. Moore, Baptist Sunday School Board, Nashville. 250 pp. 35 cents.

This is the eleventh annual volume by Dr. Moore, and lessons for the year, being in the New Testament, lend themselves especially to Dr. Moore's deft hand in interpretation. This handy

volume puts the "Points for Emphasis" at the finger tips of hundreds of busy, overworked teachers who could not otherwise equip themselves for their noble, unselfish work. Nothing is left out, which is really needed, to orient the teacher for the weekly task, and for those who wish to go deeper than the limits of the volume permit, there is infinite suggestions and sympathetic guidance.

F. M. Powell.

Bible Lands Today. By William T. Ellis. D. Appleton and Company, New York. 458 pp. $3.00 net.

This is one of the most fascinating travel books of the century. Mr. Ellis has made a tour of Bible lands and has written accurately and charmingly of what he saw and heard and felt. He is a keen student of the Bible and as such he is able to write for us the things of most interest and value. He tells us what is actually going on in these lands today, and describes certain significant tendencies and conditions which will be read with interest by those who are interested in international affairs.

It is a book for anyone who may be interested in obtaining an intelligent knowledge of the vast area included in the Holy Land and of those colorful scenes where the Bible story is laid.

Kyle M. Yates.

Snowden's Sunday School Lessons, 1928. By James H. Snowden. Macmillan, New York. 384 pp. $1.25.

This seventh annual volume of Sunday School lessons by Dr. Snowden, like the six which have preceded, is replete with good things. There is a real exposition of each lesson, with enough of the scholarly, the sympathetic and the captivating to make it the best companion one knows among all the annual helps. The

comments, details and explanations are never burdensome. There is enough material in each lesson, but best of all, there is rich and abundant *suggestion* on every page. To the teacher capable of thinking, Dr. Snowden's volume is a treasure mine. One needs not to be told that the author is a preacher who teaches. The scholar, the teacher and the interpreter combine to make his "lessons" beautiful windows to God's book. One could wish for every Sunday School teacher throughout 1928, the help, the blessing, the inspiration and the challenge which the book gives.

F. M. Powell.

The Lost Secret Recovered. By L. L. Henson, D.D., Pastor of the First Baptist Church of Covington, Ky. Published by John C. Winston Co., Philadelphia, 1927. 78 pp. $1.00.

Dr. Henson has had a successful career as an evangelistic pastor and he shows skillfully and clearly that Jesus Christ laid the task of personal evangelism upon all his followers. He shows also how it came to pass that the mass of Christians have evaded that responsibility to the great hurt of the work of the Kingdom.

A. T. Robertson.

"Adventures in the Minds of Men." By Lynn Harold Hough. The Abingdon Press, New York and Cincinnati. 220 pp. $1.50.

Here is a group of short mind sketches based upon recent books and conversations with men of books. In a straightforward and easy style the author introduces the reader to such men as Lloyd George, Paul Elmer More, Walter H. Page, Dr. Jowett, Dr. Fosdick, and many others. It is a book of the "Who's Who" type, yet different. Its chief value lies in the keen analysis and charming frankness with which the minds of

so many men are explored and presented to the reader. It is refreshing as well as informing. To read this book is to experience a yearning to read perhaps a hundred other books and learn more of these men and their ways of thinking.

H. W. TRIBBLE.

"The Wages of Peril." By Jack Bechdolt. The Henry Altemus Co., Philadelphia. 285 pp. Price, 50 cents.

Here is a far-fetched mystery story with enough excitement and thrills to satisfy anyone. H. W. TRIBBLE.

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